A GLASSE FOR THE GODLY.

CONTAYNING

MANY COMFORTABLE TREATISES to perſwade men from the *loue of this world, to the loue of the world to come; and exhorting them with cheerefulnes to paſſe through the croſſes and afflictions of this life.*

Full of ſpirituall comfort for all ſuch as hope to be ſaued by Ieſus Chriſt.

THE FIRST PART.

By R: W. *Miniſter of Gods Word.*

Amend your liues therefore, and turne, that your ſinnes may bee put away when the time of Refreſhing ſhall come from the preſence of the Lord. *Act.* 3, 19.

AT LONDON,
Printed by *T: P:* for *Arthur Johnſon*, dwelling at the ſigne of the White Horſe in *Paules* Churchyard. *Anno Dom;* 1612.

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The Treatiſes contained in the firſt part.

THE ſeeking of Heauen.

A whip for loyterers.

Hipocriſie vnmasked.

How to vanquiſh Sathan.

Practiſe muſt accompany profeſſion.

The curbing of couetouſnes.

Know this, that God will bring thee to Iudgement.

TO
The right VVorshipfull
Sir *Edward Seymour* Baronet,
all increase of solide happines on Earth, and eternall felicitie in Heaven.

SIR,

NOting seriously the great securitie of the age in which wee liue; how men are addicted to profit and pleasure; and how they either cursorily, or else not at all, doe contemplate and practise that which concernes the life to come; I was animated, to propose these my vnpolished labours to the view of Christian Readers. He that searcheth and seeth the hearts and reines, knoweth that the originall motiue exciting me to put pen to paper

per, was a desire to bestow some Spirituall gift on the Church of God, for the confirmation of the godly, the consolation of the afflicted, the awaking of those whom sinne (like a poysonesome and drouzie Aspe) hath lulled asleepe in obdurate and daungerous carelesnesse. I haue endeauored, according to the small portion of grace giuen vnto me, to charme the deafe Adder; and by blowing of the Trumpet, to prepare the Lords Souldiers, which must fight his battels vnder Christs banner against iniquitie; to the end they may be circumspect, and not preuented, or circumuented by their spirituall foes, that watch and walke continually, seeking whome they may deuoure. Many before me haue ranne a faire course in this race; and haue thrust their sharpe sickle into this haruest; in whose steps I gladly acknowledge my selfe to haue troden; and I freely & voluntarily confesse, that my penury hath gleaned some bundles of eares that lay scattered in their copious fieldes. To him that shall obiect, my drawing of water out of the fountains of others, and my resounding (as an Eccho) of their voyces; I reply, that as *Æschilus* the Poet, was accustomed to say, that his Tragedies

dies were but small dishes of great *Homers* Suppers; so my slender repast may be called, the fragments and reliques of the delicate dishes of Learned, Christian, and Godly Authors. And to them that shall twit, that heere is scarce ought written, that hath not been published before; what shall I retorte also? But that, either the forme is transformed; or the language altered; or (at least) the vsage of the latter Prophets and Euangelists imitated; who haue repeated much, and oftentimes verbatim trāscribed out of those that wroughe before them, as their purpose and occasion required. Is not this euident in *Deuteronomie*, the *Cronicles*, and the Gospels? Is *Paul* ashamed to write the same things to the *Philippians*? Nay, doth he not esteeme it a sure and behoouefull matter for them? Is not the generall Epistle of *Iude* the brother of *Iames*, a compendious abridgement and recapitulation of the latter Epistle of Saint *Peter*? Therefore an intent, to prooue our doctrine consonant to auncient and approued writers, (as *Oecumenius*, *Theophilact*, and other, aswell old as Moderne haue done,) is not to bee misliked nor reprooued. But doe I frame an Apologie

logie in this respect? and not rather inferre with an eminent, sound, and profound Diuine, that he that helps himselfe with the precedent workes of others, cannot iustly be blamed; since the holy Apostle affirmes that all things are ours; and are ordained for helpes and furtherances to bring vs to CHRIST IESVS. What successe will accompany my enterprise, I leaue to him, who, though *Paul* Plant, and *Apollo* water, yet onely giueth the increase. If I haue brought but the least stone, or sticke, that may serue for the promoting of Gods *Edifice*; If I haue presented but one threed, that may be vsed in the garnishing of Christ Sanctuarie; If I haue reclaimed but one sinner from the path of perdition, vnto the way of *Paradise*; so that any shall hereafter say vnfainedly, my *Soule* hath been bettered by this Booke; this is the marke I aimed at; and praised be God, from whom all good and perfect gifts descend. Some readers are still desirous of Nouelties, not regarding to performe what they haue formerly learned: like guests, that disdaine the meate that is set before them, euer longing after change and varietie of dishes. Some Readers respect not what they read, so they

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be reading: Like thirstie trauellers, that drinke of euery fountaine, not considering whether the water be wholsome, or hurtfull. Some Readers procure diuerse Books, and boast of the store and multitude of thē, though they apprehēd the doctrine but in small measure: Like those that furbish many weapons, and keepe them in their houses; but are commonly vnexpert, eyther to defend, or offend, when they are drawne to tryall. Some readers vse Books, more for shew and ostentation, then for study of Godlines, and reformation of manners: Like Children, that burne lamps and candles in the night, but either watch not, or else vse no exercise, whence profit and commoditie may redound. At a word, some readers reprehend what they perceiue not, or deprave what they vnderstand; misliking matter or methode, or phrase, or all these: Like the captious beholders of a garden, that reiect hearbs and flowers, whose vertue and operation they are ignorant of; and blame the contriuing and plotting of that which they haue often seene. In this variable dispositiō of readers, it is not possible to satisfie the appetite and expectation of all; my confusion craues

order;

order; my harshnes desires a sponge; my shallownes longs for waight and depth: and therefore I am vrged to intreate the skilfull, to pardon the defects; the curious, to wink at the escapes; the vnlearned, to suspend their censure; the resolued, to beware of preposterous and intemperate zeale; the lukewarme, and them that are frozen in their dregs, to suffer the words of exhortation; finally, I entreat all, vnto whose hands these vnadorned Treatises shall come, to embrace my good meaning in the armes of Christian loue and curtesie; and to remember the blessed Apostles *Maxime*, that a man is accepted according to that he hath, and not according to that hee hath not, if there be first a willing mind. Finally, least my preface resemble a swolne head, disproportionable to the dwarfelike body following; or become another *Myndus*, that had ample gates, it selfe beeing a very little Cittie; and therefore the *Cynick* floutingly aduised the Cittizens to shut the gates, least the whole Cittie should goe out at them: aboue all other, I submissiely implore your fauour, for the acceptation and patronizing of my slender trauell; beseeching you not to be displeased, that I haue

beene

beene emboldned, to dedicate this simple worke vnto you. I was prouoked by your zeale to pure and vndefiled religiõ, by your vnpartiall regard of Iustice, by your feruent affection to benefit your Countrey, and by your loue to Learning and the learned; (which vertues, as they are infused into you by the Author of all sincere vertue, so they seeme in you to be hereditarie, and deriued and transfused from your gracious Progenitors;) by these things I was prouoked, to yeeld this testimony of your deserts, as a consenting harmonie and generall applause of the multitude. And thus praying the Lord, to multiply and continue his mercies vpon you and yours; I humble commend this declaration of my reuerent and due conceit of your worthines vnto your selfe, and your selfe vnto the Almightie.

Your Worships in all dutifulnes

to be commanded

ROB: WOLCOMBE.

THE SEEKING OF HEAVEN.

Matt. 6. 33.

But seeke ye first the kingdome of God, and his righteousnes, and all these things shall be ministred vnto you.

IT is the dutie of a sincere teacher of the will & word of God, first to plucke vp iniquitie, and to roote out vngodlines, & to destroy sinne, & to throwe downe the strong holdes of Sathan; and then to build pietie, and to plant the feare of the Lord. For as we see, that thornes must be first pulled vp, before good seede can be dispearsed with gaine and profit: so none can apply their mindes to vertue, before they lay aside the contrarie and repugnant vices. *Ier.* 1. 10. 2. *Cor* 10. 4.

Ier. 4. 3. *Isai.* 1. 16. *Psal.* 34. 15.

Therefore the Prophets exhorting sinners to repentance, haue said, that we must plough vp our fallow ground, and not sowe vpon thornes; and we must cease to doe euill, and learne to doe well; and we must decline from euill, and doe that which is good. The same order is obserued by Christ, the true publisher of Gods pleasure. For when he had sufficiently dehorted from anxietie and carefull pensiuenes touching earthly things, as meate, drinke, and raiment: namely, because it hinders the seruice of God, & draws vs to the seruice of Mammon, that is, of worldly wealth; and because it is foolish and superfluous; for God will giue foode and raiment to his children; for he that hath giuen life, which is the greater, will giue foode and raiment, which is the lesser; he that feedes the fowles of the heauen, that neither sowe, nor reape, will he not feede his seruants, that both sowe and reape? he that cloathes the lillies, that labour not, nor spin, will he not cloath his children, that doe both these? and when he had shewed, both that this carefulnes is troublesome and profits nothing, for who by carking can adde one cubite to his stature? and that this anxietie pertaines to the Gentiles and Ethnicks, which are ignorant of God, and strangers from Christian religion;

and

and therefore ought to be far from vs, that are Christians and doe acknowledge God to be our mercifull God and father: When Christ had by these reasons dissuaded from pensiue carefulnes, now in these words he exhortes to godlines, vertue, and righteousnes, saying; But seeke ye first the kingdome of God, and his righteousnes, and all these things shall be ministred vnto you. In which words there are contained two things; the first is an exhortation, in these words, But seeke ye first the kingdome of God, and his righteousnes: the second is a reason of the exhortation, in these words, And all these things shall be ministred vnto you.

We are exhorted, to seeke principally and before all other things, the kingdome of God, and Gods righteousnes. And what is the kingdome of God? It is the kingdome of grace in this life, whe Gods holy spirit swaies and rules in our hearts, & doeth so transforme and alter vs, that of enemies of God, we are reconciled vnto him. For we are by nature strangers from God, and the commonwealth of Israel, and replenished with all vncleannes and iniquitie: and the spirit of God and his grace is water to purifie our pollution; and fire to burne away our drosse and rust; and

Iob.3.5. *Matt.3.* *11.*

ople to supple and soften our hardnes; and the
1. Ie. 2. 20. seede of godlines, frō which our soules growe
2. Ie. 3. 9 vp into faire and goodly trees, in whose bran-
Luk. 11. ches, vertues and good workes make their
20. nests and dwelling places; and the finger of
God, that engraues in our hearts the will and
commandement of God, and obedience vnto
Luk. 1. 32. the same. In this kingdome of grace, Christ
Iesus is the King and high Lord, appointed
by his father, to rule and gouerne it. In this
kingdome of grace, the Subiects are the faith-
full, whom Christ hath redeemed with his
death, and set free from the tyrannie of Sa-
than. In this kingdome of grace, the lawes
are the word of God, wherein all things are
commaunded, that belong both to the humble
seruice and obedience of that supreme King,
and to the concord of the Subiects and citi-
zens. In this kingdome of grace, all things
are spirituall, namely the King himselfe, his
glorie, power, Subiects, lawes, reward, and
punishment of Rebels. And therefore Christ
Ioh. 18. saith to Pilate, my kingdome is not of this
36. world. For Christ requires no such thing of
his Subiects, as earthly kings are wont to
aske, but contrarily, he doth continually en-
rich them with his owne gifts and spirituall
riches; he makes all his Subiects partakers
of his kingly dignitie, which earthly Kings
cannot

cannot doe; he doth not onely commaund as other Kings doe, but also giues vs his owne spirit, which puts power into vs, whereby we are made able, to yéld our humble and dutifull obedience to his commaundements. Finally, all other kingdomes are subiect to alteration & change, but this kingdome of grace is inuincible, and shall endure vntill the last comming of Christ. This is the kingdome that our Sauiour bids vs to seeke first and chiefly; and therefore let vs all pray, that we may be subiects thereof. For grace is the balme, to cure the sores and sicknesses of our soules; grace is the directer of our thoughts, speaches, and works in the awe of God, as the rudder rules the ship; grace is the garment and robe that couers and clothes our naturall defects and imperfections; grace is the celestiall influence, that makes our minds to spring forth into godly actions, as the raine that drops from heauen brádes fertilitie in the earth; grace is the sweetner of our workes, which are otherwise bitter and vnsauorie, as they issue from our corrupt wels, as Elishaes salt cured the bitter and venemous water of the citie Iericho. 1. *King.* 2.

And what can be more fitly said of grace, then that Saint Austin hath said? As the *Trall in* Physitian hates the infirmitie of the Patient, *Iohan.* 41.

and workes by curing, that the infirmitie is expelled, & the Patient eased: so God workes in vs, by his grace, *vt peccatum consumatur. homo liberetur*; that sinne is consumed, and we set at libertie; to the end we may freely serue the Lord in holines & righteousnes all the daies of our life.

Or else the kingdome of God in this place, may be taken for the kingdome of glorie; which is the scope & last ende of all the godlie, and vnto which we are directed and led by the kingdome of grace. For as among the Romanes, Honour had a temple, and Vertue had a temple, but these temples were so built and scituate, that none could come into the temple of Honour, but he must first passe through the temple of Vertue: so there is a kingdome of grace in this life, and there is a kingdome of glorie in the life to come; but these two kingdomes haue such coherence and societie betweene themselues, that none can enter into the kingdome of glorie, except he walke through the kingdome of grace, nor none may be a subiect in the latter, except he haue bene a subiect in the former. In the kingdome of glorie there shall be perfect knowledge; here we know but in parte, and see darkely through a glasse. In the kingdome of glorie shalbe eternall life, peace, quietnes, ioy, and concord; here

1. Cor. 13 9.

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our life is as a Flower; our peace is some broken; our quietnes troubled; our ioy molested; our concorde dissolued. In the kingdome of glorie is no death, sorrowe, wearines, infirmitie, hunger, thirste, pouertie, slauerie; For no imperfection or vncleannes enter into the newe Ierusalem; heere the waues of affliction and tribulation tumble one vpon the others necke, as long as wee carrie about vs this bodie of death. Briefly, if we liue here in prosperitie, yet we liue subiect to mortalitie and sicknes; yet we se but a vaine and wicked world; yet we behold but mortall men, and dwell but with sinfull men, and conuerse but with inconstant men: but in the kingdome of glorie, our bodies shall be immortall; the Maiestie of God shall be the obiect of our eyes; the company of innumerable Angels, and the assemblie and congregation of the first borne, which are written in heauen, and the spirites of iust and perfect men, shall be those with whom we shall continually abide and dwell. What is the earth, and earthly glorie, compared with the glittering Pallace of heauen; but an earthen and dirtie cottage of a beggar, in respect of a gaye gilded mansion of a Prince? They that are translated out of the wretchednes of this world, into the blessednes of that other world, are like

Reu. 21. 27.

Hebr. 12. 22.

those that are exalted out of Dungeons & fetters, into a Royall throne of dignitie.

Hom. 6. ad Heb.

It is much to say this; but when S. Iohn Chrysostome had saide it, he addes presently, *Sed neq; sic integrè pertingere potuit ad illius regni similitudinem*; that by this speech he could not fully expresse the likenesse of that glorious Kingdome. For in the aduancement from worldly miserie to worldly felicitie, there ariseth a pleasure and great delight; but after a few dayes the minde begins to be satiate with the ioy and gladnes, and though it remaine in delectation, yet the delectation beginnes to fade, so that it is vsuall and common: but in those good things, which eye hath not seene, nor eare hath heard, nor mans heart can comprehend, there is no decrease, ende, or change, but there is an augmentation of ioy, repleni-shed, with all desireable good things. For as the death of the wicked may be termed euill, worse, and worst; euill, because it ends their earthly ioy, worse, because it sends to torments; worst, because there is no ende of those anguishes: so the death of the godly may be called good, better, and best; good, because it finisheth their miseries; better, because it puts into possession of happines; best, because there is no alteration, nor feare of alteration in that happines. In a word, as much as the soule excels

Bernard in parvis sermonib. ser. 41.

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the bodie, so much the ioyes of heauen surmount all the pleasantest, and rarest, & choisest delites of this fading life. And this is that kingdome, that Christ commands vs to seeke before all other things: and who will not be desirous to attaine vnto it?

The Righteousnes of God, which Christ bids vs to followe, is that Righteousnes and holines, which God in his worde commaunds and allowes. And these wordes (The righteousnes of God,) are an exposition and declaration of the former, namely, the Kingdome of God. For then God doth reigne in vs, and then we are subiects of Gods kingdom, when he by his holy spirit worke sanctification, and an earnest desire of godlines in our hearts, to liue godly, and holily and soberly in this present world. Therefore, if we will be inheritors of Gods kingdome, and finde the ioyes thereof, we must (as obedient children) not fashion our selues vnto the former lusts of our ignorance, but as he which hath called vs is holie, so we must be holy in all maner of conuersation; because it is written, Be yee holie, for I am holie. And since we call him Father, which without respect of persons iudgeth according to euery mans worke, we must passe the time of our abiding heere in feare: knowing that we were not redeemed with corrupti-

1. Pet. 1. v. 4 15. 16. 17. 18. 19.

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ble things, as siluer and golde; but with the
pretious bloud of Christ, as of a Lambe vnde-
filed, and without spot. And is it not reason,
that we should studie to please the Lord in ho-
1. Ioh. 3. 16. lines, and righteousnes, and newnes of life?
Since God hath so loued vs, that he gaue his
onely begotten Sonne, that whosoeuer beleeu-
eth in him, should not perish, but haue euer-
lasting life? When thou art worne out with
age, or liest in pouertie, or art tossed and tur-
moyled with affliction, and aduersitie, what
wouldest thou not suffer, to bee made young
and lustie, rich, and wealthie, setled and qui-
et? Christ hath promised, and will performe
Prou. 25. 14. more then all these. Antiochus was called
Iud. 12. 12. Dotan, because he was wont to say, that he
would giue, and he would reward, & he would
pay; and yet gaue, and rewarded, and payde
Hebr. 13. 18. nothing; being like the vapour and winde,
that hath no Raine, and the cloude without
water: but Iesus Christ is no willinger to
promise then able to performe; and he is the
same yesterday, and to day, and for euer. For
youth doth not so much exceede Age, riches
beggerie, peace, quietnes; Nay, truth doeth
scarce so much exceede a dreame, and the bodie
a shadow, and a precious iewell a clod of clay;
as all the bravery and pleasant delights of
this world shal be truely, and indeede exceeded

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by the glorie and ioy of heauen. If any would liken the glorie of heauen to the brightnes of the Sunne; yet he should say nothing after a sort, nor any way expresse the greatnes thereof. For why? What fellowship hath Light with darknes? what communion hath calamitie with tranquilitie? what part hath the endles life, with the fickle and momentanie life? Therefore when thou liuest in obscuritie, if thou wouldest be ready, to giue euen all thy state and substance, and to doe thy vtmost endeuour, that thou mightest be brought into the presence of an earthly Potentate, and liue in his presence, and sit at his table, and enioy his company and fauour; wilt thou refuse to seeke the righteousnes of God, and to walke in the good workes that God hath appointed for vs, that thou maiest be made partaker of the companie of Angels, and Saints, and vnspeakeable ioyes of heauen? *Propter hæc, quæ Pecuniæ, quæ Corpora non sunt impendenda? Imò quot Animas exponere dignum fuerit?* *Hom. 35. de diuers.*

That we may enioy those ioyes, what mony should we not expend? what strength of body should we not impaire? May, how many liues, (if we had many liues,) should we not neglect and leese? as saith Saint Iohn Chrysostome. Wherefore let this exhortation of our Sauiour Christ be neuer forgotten, when

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he saith; But seeke ye first the kingdome of God, and his righteousnes.

Now the reason why we should seeke first Gods kingdome, and his righteousnes, is, for that then all other things shall be ministred vnto vs, and shall be giuen vnto vs, as a surpassage and aduantage. If we finde the kingdome of God, and his righteousnes, though we haue fewe, or none of these transitorie things, yet it surpasseth all the treasure of India, and gold of Peru: but if we abound with earthly blessings, and yet want the inestimable iewell of Gods grace, while we liue here, and shall not be citizens and inhabitants of Gods eternall and glorious kingdome of heauen; what are we, but hungrie in the midst of our dainties? and thirstie in the middest of our fountaines? and naked in the middest of our garments? and poore and miserable in the middest of our abundance and imagined felicitie? for our true and principall felicitie is in heauen, of which these earthly blessings and commodities are the additions, pledges, and tokens. Christ therefore saith, But seeke ye first the kingdome of God, and his righteousnes, and all these things shall be ministred vnto you; or shall be cast vnto you. He vseth a word taken from them that buy fruits, as peares, apples, or the like, who when they

before we

bestowe monie and paie it, they haue commonly cast vnto them somewhat aboue the number. So (saith Christ) if you seeke first the kingdome of God, and his righteousnes, earthly benefits shall be added and ministred, euer & aboue your expectatiō. Where the Sun is, there is light and warmth; where the soule is, there is liuely motion and action; where the fauour of the Prince is, there is honour and preferment; and where the kingdome of God is, and his righteousnes, there is ioye, plentie, peace, prosperitie, and what not? Therefore if we desire to abound with all good things, let vs seeke first the kingdome of God and his righteousnes.

Here perhaps some may say; many godly people, and Paul himself by name, who chiefely did seeke the kingdome of God and his righteousnes; yet spent their life in hunger, and thirst, and fastings, and colde, and nakednes: and then how is this promise true, that all other things shall be cast and ministred vnto vs? yea, but behold Pauls minde and contentation: for he could say; I haue learned in whatsoeuer state I am, therewith to be content: and I can be abased, and I can abound; euery where in all things I am instructed, both to be full, and to be hungry, and to abound, and to haue want; I am able to doe all

2. Cor. 11. 23. &c.

Phil. 4. 11. 12. 13.

all things through the helpe of Christ, which strengtheneth me. Wherby we see, that other things are cast and ministred vnto the godly, either in very deede, or else as much as they doe desire. He hath no neede of any thing, that desires nothing. Very little is enough for him, that is filled with the loue and feare of God, and depends on Gods prouidence and liberalitie, and seekes chiefly the kingdome of God, and his righteousnes. A certaine Philosopher could say, when he sawe a faire traught with all varietie of wares; *Quam multis ego non egeo?* How many things are there here, which I neede not? An ancient Father sates, that as oftentimes when we muse and contemplate earnestly on things of this life, the minde is so deepely fixed on the cogitation, that the eares, eyes, and other senses doe not execute their function, but the minde (as it were) forsakes the outward senses, and altogether stickes in the contemplation: so our vehement fastning of our loue on God and godly things, will easily expell and chase out vaine thoughts for worldly profite and pleasure. So that God casteth all things vnto him, who wants nothing, and vnto whom God is all things, and who hath learned with the Apostle, in whatsoeuer state he is, therewith to be content: that is, who thinks whatsoeuer

Basil. Const. mon. cap. 5.

Gen. 15. 1. and 17. 1.

soeuer he hath, to be sufficient, and longs after no more then he hath. Saint Chrysostome saies fitly, that none that goeth to a rich feast, is carefull for that daies diet; and none that goeth to a Well, is carefull for his thirst. Therefore since we may (and must assure our selues of the liberalitie, and mercifull prouidence of God,) farre more plenteous then all feasts and wels; let vs not account our selues poore and needie: Let vs goe to the great supper, vnto which wee are inuited, and we shall not lacke meate in the way: let vs goe to that Fountaine which saide, If any man thirst, let him come vnto me, and drinke; and we shall not want drinke in the iourney. So true is it, that Christ sayes here, that if wee absolutely and principally seeke the kingdome of God, and his Righteousnes, all these things shall be ministred vnto vs; as things, either necessarily depending on the former, or else following them of their owne accord. Luk. 14. 16. Ioh. 7. 37.

Questionles, of our selues we are vnapte to seeke the kingdome of God, and his Righteousnes, because our depraued nature is repugnant vnto it, and is rather delighted with the workes of darkenes, then with the armor of light. Therefore we must beseech God to giue vs the grace of his holy Spirit, that wee may applie our hearts to the heauenly Wise-

dome,

dome, and encline our stubborne disposition to
as blessed and acceptable pleasure and com-
maundement. And we must diligently attend
and hearken to the woꝛd of God, which is the
incoꝛruptible seede, whereby the Spirite doth
1 Pet. 2. 2. regenerate vs, and woꝛke effectually in vs.
Why doe manie not long foꝛ the Kingdome
of God, and his Righteousnes? Because they
are carnall: and the carnall cannot conceiue
the things of Gods kingdome, which is spiri-
2. Cor. 2. tuall: foꝛ spirituall things are spiritually dis-
14. cerned. When the spirit of God comes vp-
on vs, then these muddie and earthly cogitati-
ons, and delights, and desires, will flie from
vs. It fared so with Saul: foꝛ at Samuels
first speech of the Kingdome, he answered con-
temptuously, and spoꝛtingly Am not I the
sonne of *Iemini*, of the smallest Tribe of Is-
1. Sam. 9. racll? and my Familie is the least of all the
21. families of the tribe of *Beniamin*: wherefore
then speakest thou so to mee? But when he
was annointed with oyle, & when the Spi-
rite of the Loꝛde came vpon him, he toke to
him a royall minde, and changed into another
man, he began to imagine things woꝛthy of
his estate. It is hard indeed to contemne the
pompe of the woꝛld, and the enticements of ri-
ches, and the allurements and baites of plea-
sures: but we must not cease from attemp-
ting:

ting: for euery good & vertuous thing is hard. Learne of Salomon, to seeke first the kingdom of God, and his righteousnes: for when God appeared vnto him by night, and saide, Aske what I shall giue thee; Salomon asked not for himselfe long life, nor riches, nor the life of his enemies; but an vnderstanding heart, to discerne betweene good and bad; Learne of Iob, to seeke first the kingdome of God, and his righteousnes: For when the dayes of his children's banquetting were gone about, thinking that they had sinned, and blaspheme God in their hearts; he was accustomed daily to sanctifie his children, and to rise vp early in the morning, and to offer burnt Offerings, according to the number of his Children. *1. King. 3. 9.* *Iob. 1. 5.*

Learne of Daniel to seeke first the kingdom of God, and his righteousnes: for when he vnderstood, that the King had established the statute, that whosoeuer should aske any petition of any god or man, for thirtie dayes, saue of the King, he should be cast into the Lyons denne; he went into his house, and couragiously opening his windowe in his chamber toward Ierusalem, he kneeled vpon his knees three times a day, and prayed and praised his God, as he did afore time. Learne of Dauid, to seeke first the kingdome of God, and his righteousnes: who affirmes of himselfe, that with *Dan. 6. 10* *Psal. 55. 7*

forcible vehemencie he would pray & call vnto
Ps.5.17 God, Euening, and Morning, and at Noone; and that he did crie vnto the Lord, & his prayer should early come before him; and that he
Ps.88.13. had sworne vnto the Lorde, and vowed vnto the mightie God of Iacob, that he would not enter into the tabernacle of his house, nor come vpon his pallet, or bed; nor suffer his
Psal.132.2.3.4.5. eyes to sleepe, nor his eye-lids to slumber, vntill he had found out a place for the Lorde, an habitation for the mightie GOD of Iacob. Learne of these very Ethnickes and Pagans, to seeke first the kingdome of God, and his righteousnes: For they had the first and chiefest care for their Religion and superstition; and did establish, compose, and settle that before all other things. Lampridius writes in the life of Alexander Seuerus the Romane Emperor, that when hee heard a controuersie betweene some Christians, and certaine Huckesters, or Inne-keepers, touching a common place and field, which the Christians kept to pray there in, but the Inne-keepers saide it was theirs, and in former times properly belonged vnto them: the infidell Emperor answered, *Quoquomodo sit, satius est eo in loco Deum colere quam cauponas exercere*; Howsoeuer it be (saith he,) it is better that GOD be worshipped in that place, then that Inne-keeping should be there vsed.

vsed. In the Senate of Rome, those things were euer first proposed, which concerned Religion, and the worship of their gods. And at this day, as often as the Great-Turke doth deliberate with his Bassaes and Nobles, a Professor of their law is commanded to be present, to take carefull heede, that nothing be concluded against their Religion. *Albertus Nonicamp. in orat. ad Hungar. Princip.*

It is memorable reported of Albinius, that when the Galles had taken Rome, and the Flamen, and Vestall virgins fled with the implements and instruments of Religion, Albinius carrying his wife & children in a Carte or Waggon, preferring publike Religion, before priuate charitie, commaunded his people to descend from the waggon, and placed therein the Flamen and Vestal virgins for their easier carriage of the holie things; and by this his forward, yet blind deuotion, makes one to say, that this course and homely waine, did either equal, or exceed the most glittering triumphall charriot that euer was. Cannot Christs commaundements? Cannot the vnconceiueable glorie, and ioyes of Gods heauenly kingdome, prepared for those that loue and feare God vnfainedly? Cannot the examples of Gods true Seruants, that haue shined as Lamps and Starres, in the midest of wicked worldlings, stirre vs vp to [illegible] first the kingdome *Val. Max. lib. 1. ca. 1.*

dome of God, and his Righteousnes?

Why then, let vs blush for shame, to be exceeded by the very Paganes; and let vs do that in the worship of the true GOD, that they did in the adoring of their Idols; least otherwise they arise against vs in the day of iudgement, and condemne vs.

De petit. Consulat.

Quintus Cicero writing a tract to his brother Marcus Cicero, touching the suing for the Consulship; which was then the highest ordinary dignitie in the world: admonisheth him to set this alway before his eyes & minde, whether he were at home, or whether he went into the Common-place, or whether he entred into the Senate-house, and to say to himselfe these words; *Nouus sum, Consularium peto, Romae sto*; I am of no ancient house, I am a suitor for the Consulship: I sue for it at Rome. For he thought that each of these was able to prouoke and excite him to vertue.

First, that he was not a Romane citizen borne, nor of an Ancient house, but an Arpinate, and descended of an obscure Familie.

Secondly, that he sought after the supreme dignitie.

Thirdly, that he sued for it in the Citie of Rome the most magnificēt stage of the whole world, and among a great number of most worthy Competitors. But we Christians, all

all and singular, doe seeke and sue, not for a Consulship in one citie, but for the kingdome of Heauen.

Therefore that we may seeke it aright, let euery one of vs say to himselfe, *Nouus ciuis, gloriam & beatitudinem æternam peto, Cœlum est*; I am naturally no citizen of Heauen, I seeke for the glorie and happines that is eternall, Heauen is the place.

First, wee are not borne Citizens of the kingdoms of Heauen, as our first Father Adam was, in the Paradise of pleasure, and in the state of Innocencie. But wee are by nature sonnes of wrath; strangers, soiourners, and pilgrims; borne in the worlde, that lyeth all in sinne; and borne of the Flesh, and conceiued in iniquitie. We liue in a cursed earth, in which we eate our bread with the sweate of our browes.

And to cast off this oldnesse and corruption, we must fight many skirmishes; we must ouercome many temptations; we must beare many tribulations. Secondly, we seeke eternall glorie, not a Consulship of one yeare. And the afflictions of this life, are not worthy to be compared with the glorie that shalbe reuealed vnto vs. Who would not liue a poore and a priuate life ten yeares, that he might be sure to abound in glorie and riches fiftie yeares?

Rom. 8. 18

1. Cor. 9. 25. Shall wee murmure then, to breake the short afflictions of this fading life; that we may liue, nay, raigne for euer, in glorie euerlasting.

All those that striue for a Maistery, abstaine from all things, they doe withdraw from their bodie, meate, drinke, and cloathes, and annoynt themselues with oyle, that they may striue and struggle, naked, & nimble, and giue their aduersarie no occasion to hold them: for the flesh annointed with oyle, is very hardly holden. So wee must cast away the immoderate care for meate and cloathes; and we must be annoynted with the oyle of Faith, Loue, and Mercie; that earthly things hinder vs not; and that Sathan get no opportunitie to lay hold on vs; for he layes holde on vs by meanes of our sinnes. And they that annoynt their bodies, doe this, to receiue a crowne that perisheth, and to winne praise, short, fraile, momentanie, and vaine: but we to receiue glorie, endles, incorruptible, sound, and stable.

At Rome, (the way to the Consulship) was to be popular; to deserue well of the Common-wealth; and to bestowe manie priuate benefites. But our way to heauenly glorie, is holines, righteus, innocencie of life, continuall worshipping of God, and sincere loue

of

of our neighbour. For the grace of God that bringeth saluation vnto all men, hath appeared, and teacheth vs, that we should denie vngodlines, & worldly lusts, and that we should liue soberly, & righteously, and godly, in this present world: Soberly and temperately in respect of our selues; righteously and iustly, in respect of our neighbors, and godly & holily, in respect of the seruice and worship of *GOD*. *Tit.* 2. 11 12.

This is the way to Gods kingdome, which Christ expressed in one word, when he saide, that Wee must seeke the kingdome of God, and his Righteousnes; For it is not enough to seeke Gods kingdome, or to wish for it; but we must seeke and labour to performe that Righteousnes that is pleasing to God. The pennis of immortalitie is not giuen to Loyterers in the market-place, but to those that labour in the Lords vineyard.

Lastly, it is Heauen to which we goe, and in which we seeke to raigne with *GOD*. But the Kingdoms of God suffereth violence, and they that take it, must take it violently, and perforce. *Matt.* 11, 12.

Wilt thou knowe the waye to Heauen? Aske of them that haue walked in that way. They will tell thee that they haue bene tried, by mockings, and scourgings, by bondes, and prisonments; that they were stoned, they *Hebr.* 11. 36. 37.

were driuen asunder, they were tempted, they were slaine with the sworde, they wandred vp and downe in Wildernesses, and mountaines, and dennes, and caues of the earth, clothed in sheepes skinnes, and goates skinnes, being destitute, afflicted, and tormented.

He that will goe to the Indies to trafficke, doth not refuse the labour of sayling: He that will be cured of a grieuous disease, refuseth not a bitter medicine: He that will buy a Farme, first thinkes of the price. So he that seekes for the kingdome of *GOD*, must seeke and first thinke of his Righteousnes, which is the way vnto it; and of the Merites of *CHRIST*, which are the price thereof; and of a liuely and effectuall Faith, whereby we are made partakers of the glorie to come.

As for worldly cares, what doe they auaile vs? Nay, how much doe they hinder vs? Saint Basil sayes, as a polluted glasse, can receiue no impression of Images and visages, so the soule possessed of worldly cares, is not capable of the Illumination of the holie Ghost. *Epist. 64.*

And Saint Austin sayes excellently, *Amor rerum terrenarum, est viscus spiritualium pennarum*: that the loue of earthly things, is the Birdlime of our spirituall feathers.

Let

Let euery worldling knowe, that spirituall things are onely needefull: and that Christ saith to euery one, as to Martha: Martha, Martha, thou carest, and art troubled about many things: but one thing is needefull: Mary hath chosen the good part, which shall not be taken away from her. Can the globe of the earth be mingled with the globe of the heauen? how then can the soule containe the carefull loue of celestiall and earthly things? Diuine thoughts flie from a soule that is forestalled with worldly desires: *Nec misceri poterunt vana veris, aeterna caducis, spiritualia carnalibus, summa imis*, neither can vanitie be ioyned and confounded with truth: things eternall, spirituall, and high, with things transitorie, carnall and base: so as at one time we may conceiue and perceiue things aboue, and things beneath. We see, how the Iuy doth claspe about the tree, spreads it selfe, and mounts vpward by the helpe thereof: but at last, it sucks and drawes away the iuyce and moysture of the tree, and causes it to wither: so excessiue care and pensiue care for worldly things, doth loade the minde, and choake the soule, and make them vnable to aspire to heauenly felicitie.

Luke 10. 41. 42.

Ber. Ser. 77. in Cc.

There-

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There-

Therefore we must imitate the custom of hawkers and hunters: for hawkers are wont to couer their hawkes heads with hods, and suffer not their eyes to wander hither and thither, least striuing to flie after the things which they desire naturally, they be not so hardfull to their preie, when time and occasion shall serue: and hunters doe tie and couple their dogges, that their sent may be sound and perfect for the game which they shall hunt. So must we doe. We must containe our mindes in the loue of God, and in the care of heauenly things, and not permit our affections to straie aside to the anxieties and distrustfull cares of this world. Heauen is the preie which mans soule must follow: this it must desire: this it must take by violence: this it must be carefull of: and on this it must bestowe her chiefe desire and studie. If it flie, or runne out to other things, it will not care for eternall things. Therefore let vs remember the exhortation of the blessed Apostle Paul: Seeke those things which are aboue, where Christ sitteth at the right hand of God: set your affections on things which are aboue, and not on things which are on the earth. *Col. 3. 1. 2.*

If we must seeke first the kingdome of God, and his righteousnesse, then those are to

to be reprehended, who chiefly seeke, search, and hunt after the good things of this world, and the delights and ioyes thereof: pampering the fraile and sinfull body: and neglecting the soule, which is the mistresse and gouernesse of the body, and neuer dieth. It is recorded in histories, that the Philosopher Heraclitus did alway weepe, for the miseries and calamities of men: and that the Philosopher Democritus did alway laugh at the follies and vanities of men. If Heraclitus and Democritus were now aliue, they should haue as great cause, to lament the woes, and to deride the follies, which men procure to themselues, and which they embrace, as they had in the daies wherein they liued. In the Poets time men refused wholesome counsell to embrace vertue chiefly, and to seeke after it aboue riches and honours: and they gladly consented to that corrupt lesson of the couetous chuffe.

O ciues, ciues, quærenda pecunia primùm,
Virtus post nummos. Horat. Epist. l. 1. Epist. 1.

Wherein he taught, that monie and coyne is still to be sought, and vertuous manners and conditions afterward.

Are not these fashions of this age? We purchase

purchase land, we build houses, we prouide the best fode and apparell that we can, we hunt for promotion, honor, and dignitie: but what care is there for the eternall habitation, and for the felicitie and good estate of the soule? Neither onely in our health and youth doe we so: but euen in our old yeares, and in our sicknes we retaine the same custome. For when we are sicke, we attempt all courses, and labour by all meanes of physicke to recouer health: and herein we doe well, for physicke is from the highest, and herbes and plaisters are ordained of God. And therefore the learned Physitian is to be honoured for necessities sake: * seeing he is to be preferred before many other men. For he oftentimes restoreth health: preserueth health, cureth not onely apparent maladies, but inward infirmities: and sometimes staieth the soule in the body, when it is readie to flee to breake out of it, as it were out of a prison. This is much: but it is but the Physicke of the body: and he that doth it, is but a Physitian of the body. Christ is the Physitian of the soule: that cureth the diseases of our mindes: that bare our infirmities, that sits in heauen, yet heales those that are diseased on earth: that is, *Non tantum ostensor vulneris, sed & sanator*, not onely a searcher and declarer of the wound,

Eccles. 38 1. 2. 4.

Ietrὸs gὰr anὴr pollὸn antaxios allon. *Homer.*

Mat. 9. 2. *Isay.* 53. 4.

Isid. de sũ. bono. lib. 1. *cap.* 14.

wound, but also a healer and saluer thereof. As Physitians of the bodie doe sometimes cure by things like, and sometimes by things dislike: as heate by cold things, and coldnes by hoate things: so Christ the Physitian of soules comming downe from heauen, and finding mankind attainted with so great and many infirmities, he partly healed vs by things like, (saith Gregory,) and partly by things contrarie. For he came to man in the flesh of man: but he came to sinners in perfect righteousnesse: and he agreed with vs in truth of humane nature: but disagreed from vs in righteousnes and innocencie. *Magnus per totum mundum iacebat ægrotus*, saith Saint Austin: a great Patient laye sicke throughout the whole world, that is, all mankind was subiect to many anguishes and griefes of bodie and soule: and therefore Christ the great Physitian came, by whose stripes we were healed. *Lib. 2.*

O admirable matter, and full of loue and commiseration, *Quòd fusus est sanguis medici, & factus est medicamentum phrenetici*, that the blood of the Physitian was shed, and made the medicine to heale the phrensie of sinners.

Therefore since the physick of the soule so far eclipseth the dignitie of the physicke of the bodie,

body, and the infirmities of the body proceede and issue from the inward corruption of the soule, as from a fountaine; let vs first labour to be reconciled to the Lord, and seeke to appease his anger by repentance and prayer, as good King Hezekiah did: let vs not repose more confidence in the Physitian of body, then in the power and goodnes of God, as Asa did: and let vs not persist in the customarie error, to seeke the Physitian, before we seeke God, and to respect the state of the body, more then the state of the soule. For whither it be not fitter, to begin with the Diuine, and end with the Physitian: then to begin (as the common vsage is) with the Physitian, and at last, perhaps when all strength and memorie failes, to come to the Diuine: let all iudge, that can iudge: and that heare Christs commaundement: Seeke first the kingdome of God, and his righteousnesse, and all these things shall be ministred vnto you.

Eccles. 38. 9. 10. 11. 12. *&c.* 2. *King.* 23. 2. 3. 2. *Chron.* 16. 12.

If we must seeke first the kingdome of God, and his righteousnesse: then those are to be reprehended, that are so much addicted and wedded to worldly gaine and commoditie, that they regard not to haue their children and seruants instructed in the knowledge of Christ and of his word. If our people be sick, we require to the Physitian: if they breake a bone,

borne, we goe to the Surgion: if naturall loue and affection moue vs, we prouide nourishment, cloathes, and liuings for them, that they may maintaine themselues in decent sort. All this is but for this life: which is as vnconstant, as a shadowe: as fugitiue, as a dreame: as brittle, as glasse: as short, as a span: yea, as one sand of the sea-shore, in comparison of the whole earth, if it be compared with eternitie: and shall we not be carefull to procure our children and families to be instructed in the doctrine of our Sauiour Christ, whereby their vices may be reformed, and they may liue as becommeth those that carrie the name of Christ, and whereby they may possesse heauen for euer with Christ? Some thinke euery sermon to long: and all time lost that is bestowed in diligent repairing to the house of God: and therefore are vnwilling to giue the seuenth day (according to Gods ordinance) to the worship of God: though they haue fiue daies allotted to the workes of mans necessitie. They will ride then, confer then, meditate then vpon their worldly busines: or if they haue no earnest busines to exercise them, they will rather passe the time, or (to say truth) lose the time in play, pastime, toyes, trifles, and vanities, then spend the Lords day, in the Lords seruice.

uice. Let none be so prophane, to thinke that time lost that is employde on Gods seruice. If an vnworthy seruant of Christ shall not be beleeued; yet beleeue Dauid a man after Gods owne heart, and inspired of the Lorde; who thus describes the blessednes of the man that delyteth in the law of the Lord, and meditates therein day and night; Namely, that he shall be like a tree (planted by the riuer of waters) that will bring forth her fruite in one season; whose leafe shall not fade: so whatsoeuer hee shall doe, shall prosper. But the wicked contemners of Gods lawes, shall be as the chaffe which the winde driueth away, they shall not stand in the Iudgement, nor in the assemblie of the Righteous, for their way shall vtterlie perish. If an vnworthie seruant of Christ shall not be beleeued; yet beleeue GOD himselfe, who made this promise to the olde Israelites, I will cast out the Nations before thee, and enlarge thy Coasts, so that no man shall desire thy Land, when thou shalt come vp to appeere before the Lord thy God, thrise in the yeere. The Israelites were to ascend thrise yearely out of all Iewry, vnto the temple of Ierusalem, leauing at home onely their wiues and small children; and manie of the Tribes were distant from the Temple the iourney of

Psal. 1. 1. 2. &c.

Exod. 34 24.

ascen-

sing, they should receiue no damage in their House-holde affaires, and that no enemie, or thiefe should spoyle their land, or possessions in their absence. This is a type for vs, and written for our learning, that we may know, that *GOD* will haue care that we shall not be damaged in tẽporall things, if we care to serue him, and to labour for the bread that perisheth not. At a word, if an vnworthy seruant of Christ shall not be beleiued; yet beleiue our Sauiour *CHRIST* himselfe, who sayes here without any ambiguitie, Seeke first the kingdome of God, and his Righteousnes, and all these things shall be ministred vnto you.

Finally, if we must seeke first the kingdome of God and his Righteousnes; those are to be reprehended, that vndertake their daylie workes and businesses, without commending their labours and endeuors to the blessed protection and benediction of God, by prayer and supplication. What can the most ingenious or industrious man performe of himselfe, without the blessing of God? Except the Lord build the house, they labor in vaine that build it; Except the Lord keepe the Citie, the Keeper waketh in vaine: It is in vaine to rise early, and to lye downe late, and to eate the bread of sorrow; For it is the Lord that surely giueth rest to his beloued. For that we de- *Psal.* 127. 1. 2.

pend not vpon God, wee flie not to God, wee pray not to God; Is not this the cause, that many sowe much, and reape little; build houses, & other dwell in them; plant Orchyards, and eate not of the fruites; eate, but haue not enough; drinke, but are not filled; cloath themselues, but are not warme; earne wages, but lay it vp in a broken and bottomlesse Bagge? Say not, I cannot come to the church to praier, euery day before I goe forth to my labour; I am not learned, it is for clergie men to be so diligent in prayers. Although thou canst not come to the church, yet hast thou not a priuate deuotion, and prayers to powre forth in thy house, and on the way, & in the field, and in thy labour? Although thou be vnlearned, yet art thou not able to vtter the Lords praier, and in a word or two, to beg mercy of God? Although thou be no clerke, yet art thou not subiect to manifold temptations aswell as clergie men? They that trauell through vnwholsom countreys and infectious aires, take preseruatiues to be safe from hurte; & those that know, their enemies lie in wayt for them in euery corner, carry still some weapon to defend themselues. And shall not a Christian arme himselfe with the Armor of praier, and defend himselfe with the preseruative of godly meditations? since Sathan sekes by the venome of sinne to infect all our actions; and layes a bayt to entrap vs

Am. 5. 11. *Zeph.* 1. 13. *Agg.* 1. 6.

in

in our meate, & in our drinke, and in our garments, and in our speches, and in all our doings? Wherefore, whatsoeuer we shall doe in word or deede, let vs do all in the Name of the Lorde IESVS; praying heartily to GOD the Father, for the obtaining of his holy Spirit, mercifull protection; that all his Creatures may be sanctified vnto vs by his word & praier: and that whatsoeuer wee shall enterprise, or attempt, may redound to the glory of God, the profite of our Neighbours, and our owne saluation. How comfortable is the promise? Aske, and it shall be giuen you: seeke, and yee shall finde: knocke, and it shall be opened vnto you. For whosoeuer asketh, receiueth: and hee that seeketh findeth: & to him that knocketh, it shalbe opened. How gratious is God, to heare the requests of all those that call vpon him faithfully? for he hath saide; Yea, before they call, I wil answere; and while they speake, I will heare. How can it be, that the prayer of the Righteous should not preuaile much, and pierce the cloudes? since Christ maketh intercession for vs, at the right hand of God; and though we know not what to pray as we ought yet the Spirite it selfe maketh request for vs, with sighs, which cannot be expressed. O then let vs pray alwayes, & not wax faint! O then let vs lift vp pure hãds euery where, without wrath or doubting.

Col. 3. 17.
1. Tim. 4. 5.
Matth. 7. 7. 8.
Psal. 145. 8.
Isay. 65. 24.
Rom. 8. 26
Luk. 18. 1
1 Tim. 2. 8

SO then let Prayer be the salte to season all our actions; and the Doue to bring vs the olliue leafe; that is, the messenger to fetch down from Heauen the fauour and louing mercie of God vpon vs; and whither we goe forth of our houses, let vs pray; and whither we returne home let vs pray; *Nec prius corpusculum requiescat, quàm animam pascat*; and let not our body rest, before it feede the soule with this celestiall foode.

Gen. 8. 11.

Hieron. in Epist.

To conclude, and to binde vp all (as it were) in one little bundle, let vs often, and seriously consider, the vanitie and fleeting mutabilitie of this life, and of all the Pride and Pompe thereof; and the vnspeakeable ioyes and perpetuitie of the Kingdome of God; and then this exhortation and precept of our Lord and Maister *CHRIST IESVS* (which containes the whole summe of a Christian mans dutie, and may be in stead of a thousand Sermons) will neuer slip out of our hearts, wherein he sayes; But seeke yee first the Kingdome of God, and his Righteousnes, and all these things shall be ministred vnto you.

A

A WHIP FOR LOYTERERS.

Matth. 20. 6.

And hee went about the eleuenth houre, and found others standing idle, and saide vnto them, *Why stand yee heere all the day idle?*



N that none receiued the penny in the euening but such as laboured longer or lesse time in the vineyard, we are taught, that none of discretion, age, & yeres, shall receiue the recompence of the reward, & the ioyes of Heauen, but such as in this present worlde labour diligently in their calling, and endeuor to bring forth the fruits of such good workes, as are commanded in the word of God, & prayed from a true Faith, and serue for the honoring and glorifying of Gods holy name.

But as none shall be crowned in the kingdom of glory, that hath not finished his course

in the Kingdome of grace, that is, in the vineyard & church of God; so none can of his own power and naturall forwardnes abound with good workes, or doe any thing acceptable to the Lorde, except his heart be renued by the holie Ghost: for none wrought in the vineyard, but those that were hyred, and effectually called. Therefore they that are delighted with doing well, must acknowledge Gods grace on this behalfe, and not either flatter themselues, as if they performed it by their owne strength; or despise others that doe not so well: as if by nature they were better then they. And those that were called, and sent into the vineyarde, were not called all together, and in one houre, but some were called at the Dawning of the day, and some about the third houre, and some about the sixth & ninth houre, and some about the eleuēth houre, that is, but one houre before the setting of the Sūne: So all they on whom God hath decreed to bestow Eternall life, are not effectually called at the same moment and minute of life, but some are called sooner, some latter, some in their Childehood, some in their youth, some in their constant and setled age; some in their olde age, & some, but euen a little before the end of their life: as appeareth by the exāple of the thiefe vpon the crosse. And therefore charitie willeth vs, not to despaire or misdoubt of those whom we see not yet reclaimed;

Luk. 23. 40.

but

but to continue in vsing all the best means for their conuersion, since God calls whome hee will, and when hee will, and how he will, and where hee will. Yet though the Lorde all the day long stretch forth his hand, readie to receiue sinners that repent, in the armes of mercie; we must not be a disobedient & gainsaying people, deferring & procrastinating our amendment; because none can promise to himselfe, grace and space to repent. Therefore euery one must hearken to that voice of the holy Ghost, *To day, if yee shall heare his voyce, harden not your hearts.* Vpon which *Paul* infers, Take heed brethren, least at any time, there be in any of you an euil hart, & vnfaithful, to depart away from the liuing God, but exhort one another daily, while it is called to day; least anie of you bee hardened through the deceitfulnes of sinne. *Heb.* 4. 12. 13.

For vnto those that post ouer and delay their reformation, the words of the Housekeper (to those that stood idle in the Marketplace, about the eleuenth houre) may be spoken; *Why stand yee here all the day idle?* So that the purpose of *CHRIST* in the parable of the labourers in the vineyard, is no other, but to pricke & prouoke vs forward, to a continual diligence, in discharging the charge of our vocation & state of life; and to teach vs not to be weary of well-doing, through vain perswasion that we haue done enough; & not when halfe the course is scarce

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Heb. 4. 12. 13.

ended to sit downe in the mids of the race, but to forget that is behinde, & endeuor our selues to that which is before, & follow hard toward
Phil. 3. 13 14. the marke for the price of the high calling of *God*, in *Christ Iesus*: & to protest with the kingly Prophet, that we will not suffer our eyes to sleepe, nor our eye-lids to slúber, vntill we find out a place for the Lord, an habitation for the
Psal. 132. 4. 5. mightie God of Iacob; that is, till we haue built a spiritual temple in our hearts, wherin Gods grace, mercy, & fauor may delite to dwel. This industry in our seuerall rancks & places, is that which God enioyned to the first man Adam; whe he had said vnto him, In the sweate
Gen. 3. 19. of thy face shalt thou eate bread, till thou returne to the earth. In which we are taught, that euery man must take paines, in that condition & state of life which God hath cast vpon him. For so S. Paul seemes to expound that cõmandement giuen to Adam & his posteritie,
Rom. 12. 9. 7. 8. and thus to comment thereupon; Seeing then that we haue gifts that are diuers, according to the grace that is giuẽ vnto vs, whither we haue prophecie, let vs prophecie according to the portiõ of faith; or an office, let vs waite on the office; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that distributeth, let him doe it with simplicitie; he that ruleth with diligence, he that sheweth mercie with cheerfulnes. There-

Therefore that we may haue prosperous
successe in our vocation; first euery one must
knowe and vnderstand the offices and duties
appertaining to the calling, vnto which God
hath put him apart; and he must diligently,
busily, and constantly labour in that his cal-
ling. Secondly, euery one must onely meddle
with those things which are prescribed and
belonging to his vocation, auoyding curiosi-
tie and things impertinent to his calling. 1. *Thess.* 4.
For so the Apostle teacheth the *Thessalonians*, 11.
to studie to be quiet, and to meddle with their
owne busines, and to worke with their owne
hands. Thirdly, we must with true humilitie
and feare of God acknowledge our owne
great infirmitie, and call vpon God, and
craue helpe and happie successe of him; and
with assured confidence of Gods assistance,
labouring thus diligently in our places, let
vs knowe for a suretie, that as the labours
and counsels of men cannot prosper without
God: so when we desire aid of God, our la-
bour shall not be in vaine in the Lord; but as *Psal.* 37. 5
we commit our waie vnto the Lord, and hope
in him, so he will bring it to passe. And if any
difficulties and crosses fall out in our waie:
let vs not be dismaied and broken in courage,
neither forsake our vocation: but constantly
and confidently let vs expect deliuerance from

God

God with quiet mindes.

If then we be commaunded by God himselfe, to be industrious and painefull in our calling; we are also in the same forbidden to be idle and negligent. For idlenes is Sathans cushion, or feather bed, on which he secretly takes his ease, & rules & turnes the idle person at his owne pleasure; and therefore because idlenes is the mother and nurse of all vices, we must carefully flie from it. When men doe nothing, they learne to doe ill. For when they are not embused in the lawfull offices of their calling, then they muse how to entrap their neighbour; how to defraude the simple; how to preuent the vnadused: how to slaunder the harmeles; how to reuenge wrongs; how to raise vp dissention among brethren; and how to liue * (like droane bees) by the hony of other mens labours. The Loyterer is an open marke for Sathan to shote his arrowes against, the Loyterer is a citie & castle without wal, exposed to the irruption & inuasion of spirituall foes; the Loyterer is an odious & loathsome sinke that receiues all ill suggestiõs, tentations, & cogitations. (As Nature admits no vacuũ & emptines; so where there is no body to fill, there the aire fils: so Sathan cannot endure a minde to be emptie, and a body to be sloathfull; for where there is no vertue, there he

* *Oite melission cámaton trúchousin aergòi. Hes.*

he ſeiues vice; & where there is no good done, there he allures to ill doing. Sathan would haue vs to be remiſſe & careles in vertue, but withall to be buſie in vice, for he is neuer idle, but walketh about as a roaring Lyon, ſeeking who he may deuour; & becauſe he knowes he hath but a ſhort time, therefore he ſtill tempts to vngodlines, to diſtruſt, to vnthankfulnes, to couetouſnes, to deceit, to hatred & malice; & where he findes an idle perſon, there he enters in with his companions as bad as himſelf, becauſe he findes the rome emptie, ſwept, & garniſhed. Therefore that we may repel theſe continuall aſſaults, & eſcape theſe ſnares, and quench theſe fierie darts, & defend the caſtle of our ſoule from ſcaling & ſacking, we muſt be diligent & laborious in our places, ſtudying to honor God, to edifie his Church, & to benefit the cõmonwealth, & aboue all things we muſt anoyde idlenes: for if we ſtand all the day idle, & worke not in the vineyard, we open the dore for Sathan to enter, & we ſet vp a ladder, that thereby he may ſcale the wals of our ſoules.

1 Pet. 5. 9. Rev. 12. 12. Matt. 12. 43.

Nullum fructum capis, imò magis dispendium: there comes no profit by idlenes; nay there comes great diſprofit, ſaith S. Auſtin. What got Eſau, in that he had rather receiue meate, then labour for meat, but the loſſe of the birthright & bleſſing? What is ỹ end of euery vnfruitfull

Epiſt. ad Corinthos. Gen. 25. 30. Matt. 7. 19.

tree,

that beares no fruite; nay, that beares no
Iob.15.2. good fruite, but to be hewen downe, and cast
into the fire? What becomes of every fruit-
les branch, but to be taken of, and pruned a-
Matt. 25. way from the vine? What must the negli-
30. gent seruant looke for, that did hide his talent
in the napkin; but to be cast into vtter darkne-
Luk.12. nes, where shall be weeping and gnashing of
47. teeth? What is the reward of the seruant
that knew his maisters will, and prepared
not himselfe, neither did according to his wil;
but to be beaten with many stripes? For this
is the sentence pronounced long agoe; Cursed
Ier.48.10 be he that doth the worke of the Lord neg-
Sen.ep.3. ligently. An heathen man could say, *Malo*
Themisto. *mihi esse male, quam molliter*, I had rather be ill
Demet. at ease, then idle. Another called idlenes the
Pacu. graue of an idle man. Another likened Idle-
Mir. nes to the dead sea, that neuer ebs and flowes.
Another saies, that loitering persons that are
not addicted to a certaine state of life, doe liue
no otherwise then brutie beasts; for they doe
not liue: but onely drawe breath, as beasts
doe. And therefore whereas the *Romane Serui-
lius Vacia*, a verie welthy man, loathing em-
ployment in affaires, had retired himselfe,
and liued closely in a farme which he had
neere to Cuma; and was famous onely for
liuing so securely; and whereas other that

were

were laden and preſſed with buſines, were wont to exclaime thus; ô *Vacia*, thou alone knowest what it is to liue: on the contrarie, *Seneca* condemning his ſluggiſh Idlenes, ſaies, that he did not liue, but lurke; and therefore on a time paſſing by that farme, he ſpar-tingly ſaid, *hic ſitus eſt Vacia*, here lyeth *Vacia*; meaning that there was no ods betweene a dead man, and one buried in Idlenes. *Cleomenes* the *Lacedemonian* Captaine, being demanded, why the *Argiues* were not deſtroyed, that had ſo often fought againſt the *Lacedemonians*, and were ſo often vanquiſhed; becauſe they may giue occaſion (ſaith he) to our young men to exerciſe themſelues. For he thought that youth was corrupted by loytering, the teacher and rote of all miſchiefe. And this made *Scipio Naſica* to ſay, when ſome thought the Romane ſtate to be moſt ſafe, for that the *Carthaginians* were extinct, and the *Greekes* vanquiſht; nay (ſaith he) now we are in greateſt perill, when we haue none, whom we may feare, or reuerence. *Epiſt. 5.* *Plutar. in vocab.*

And therefore when one aſked of *Lycurgus* the *Lacedemonian* lawgiuer, why he exerciſed maidens of his countrie in running, wreſtling, throwing of coites and dartes; he anſwered, that he did it, partly that the children might be the ſtronger and nimbler, taking *Id. Ibid.*

this

this beginning of ſtrength in their mothers bellies: partly that they might the more patiently endure the paines of childbirth: & partly that (if ſuch neceſſitie conſtrained) they might be able to fight for themſelues, their children, & countrie. Whereby it is cleere, that the wiſe lawgiuer vnderſtood, how great a peſtilence & contagion of a commonwealth idlenes is: & on the contrarie, how moderate labour doth make wealthie bodies, healthy & ſtrong bodies: but delicate & idle nicenes doth enfeeble and effeminate the ſtoute and ſtrongeſt. Sweete and wholeſome waters are cauſe in many, and thereby conuey vnder their ſtreame that hurtfull matter that might infect them. This the Poet perceiued, and therefore, ſange.

Ouid 1. Pont. 5.

Cernis vt ignauum corrumpant otia corpus,
Vt capiant vitium, ni moueantur aquæ.

In an houſe vninhabited, vncleane beaſtes, as miſe, rats, vermine, and ſpiders doe multiplie and encreaſe. In a deſolate citie, Zijm & Ohim, & Satyres, & wild beaſts, & Howlets, and Oſtriches, & Scritchowles make their abode: as the Prophet ſaies of deſolate and ruinated Babylon. Beaſts that lye long and often on the ground, not vſing their legs, doe looſe their hoofs. Birds that tarrie much in their nests, beto me deſtitute of their feathers. *Farina tota torpet, ignem agitata reſtituit*; A torch that is

Isa. 13. 21.

not

not moued, burnes slowly, but whē it is shakē, it recouers the flame. Iron vnexercised soone gathers rust. Flies easily stick to the cold pot, but auoyd the heate & boyling pot. The soyle that is not manured yeldes briars & thistles. And we say commonly, that they which doe not vse their priuiledge & charter, or else doe abuse it, doe lose it: so he is deprriued of the gifts of grace, & keepeth not the good seede that is sowne in his heart, & receiues tares of vngodly desires, who is slepie & slothfull. For (as Greg. saith) the soule of man in this world representes a ship, sayling against the streame, & it cannot remaine still in one place: because it sails backe, vnles it striue to goe forward. Bernard in that kinde of speech proceeds farther, & saies: that as ỹ water secretly enters through the chinke of the ship, and so encreaseth, till at length by the marriners careles nes the vessell sinkes: so from Idlenes & sloathfulnes there ariseth a multitude of wicked thoughts and cōcupiscences, vntill at the last the ship of the heart (yelding vnto them) be deeply endangered in sinns & wickednes. Therfore Ierome giues this aduise to his friend, *Rusticus Gallus* the Monke, doe something, that the Diuell may still find thee busie. If ỹ Apostles hauing power to liue by the Gospell, did worke with their hands, that they might not charge any,

Ser. de Clement.

Ser. de S. Andrea.

and

and did relieue others, whereas they might haue reapt carnall things for ſpirituall things? Why doeſt not thou prepare one thing or other, that may redound to thy profite? Either frame a basket, or make a panyer, or rake and weede the ground, or contriue and plot the beds of an hearbe garden. And he affirmes, that Monaſteries of Ægypt had a cuſtome, to entertain none that could not labour with hands; not ſo much for that otherwiſe they could not maintaine them, as that it might be beneficiall to their ſoules health.

Aſke of Salomon the wiſeſt man that euer was borne of woman, after the ordinary ſort, what an idle perſon is; and he will tell vs, that the idle perſon is he, that ſaies when he ſhould trauell any whither for his profite; A Lyon is in the way, a Lyon is in the ſtreets: as the dore turneth vpon his hinges, ſo doth the ſlouthfull man vpon his bed: the ſlothfull hideth his hand in his boſome, and it greeueth him to put it againe to his mouth. Aſke of Salomon againe, what is the fruits of idlenes, and he will anſwere cleerely, that it is beggerie: for the ſlothfull man that will not plough becauſe of winter, ſhall beg in ſummer, & haue nothing: and when the loyterer ſaies, yet a little ſleepe, a little ſlumber, a little holding of the hands to ſleepe;

1. King. 3. 12.

Prou. 26. 13. 14. 15.

Prou. 20. 4

Prou. 6. 10. 11.

pouertie

pouertie cõmeth as one that trauelleth by the way, and neceſſitie like an armed man. Therefore ſince beggerie is the fruite of idleneſſe, wee muſt with Salomon gather inſtructiõ, & gaine experience by the example of others; for ſo hee writes of himſelfe; I paſſed by the field of the ſlothfull, & by the vineyard of the man deſtitute of vnderſtanding, & loe, it was all growne ouer with Thornes, & nettles had couered the face thereof, & the ſtone wall thereof was broken downe: Then I behelde, and I conſidered it well, I looked vpõ it, & receiued inſtruction. Prou. 24. 30. 31. 32.

All Creatures that in the beginning of their creation receiued a cõmandement to labour, doe labour till this day. The Heauens ceaſe not to mooue; the Earth ceaſeth not to bring forth plants, and hearbs; the Beaſts, Birds, and Fiſhes ceaſe not to multiplie; onely Man who was commanded to eate his bread in the ſweate of his face, neglecteth his charge. And therefore Gods word ſends the idle & ſlothful to baſe creatures, to learne their dutie, euen to the Emmot: Goe to the Piſmire, ô ſluggard, & behold her waies, & be wiſe: for ſhe hauing no guide, gouernor, nor ruler, prepareth her meat in the ſũmer, & gathereth her food in harueſt; ſaith the Wiſe man. Shall the Piſmire that hath no leader, nor cõductor, gather food in ſũmer & harueſt, againſt winter & tempeſts: and Prou. 6. 6.

shall we be negligent to prouide in health and youth for sickenes and olde Age? who haue the example of Christ and the saints set before vs, and the precepts of Christian Rulers, & admonitions and reprehensions of teachers and ouerseers of our soules. Let the idle and sluggard beware then least at that not the Mucne of the South, or the Niniuites, but the contemptible and base Pismire, rise to condemne them in the day of iudgement. Now if we aske where there are so many beggars? where such filching? whence so manie Roagues, caterpillers, & vnprofitable members in the commonwealth? the Answere is easie: Idlenes is the true cause of all these. Therefore if we would haue the number of beggars and thrifles persons to decrease, parents must enforme their childre in honest Trades, and gouernors of parishes must employ orphans in good courses, and Officers must punish idlenes, as the lawes prescribe.

Exod. 32. 6. Besides pouertie, Idolatrie is a fruite of idleneſſe: for the idle Israelites sate them downe to eate and drinke, and rose vp to commit Idolatrie. Besides Idolatrie, toyes and curiositie are a fruite of idlenes: for the loytring Athenians & strangers that dwelt among them, gaue themselues to nothing els, but either to tel, or to heare som newes, & the yonger wi-

Act. 17. 21. dowes

dowes being idle, learne to go about frō house to house; and are also prattlers & busie-bodies, speaking things that are not comely. Besides, topes and curiositie, hiding of Gods gifts & talents, is a fruit of idlenes: for the slothfull seruant went and hid his talent in the earth. Besides hiding of Gods gifts, lesing of the sed of Gods word sowne among vs, is a fruit of idlenes: for while men slept, the enemy came, and sowed tares amōg the wheate. Besides lesing the sed of Gods word, to be excluded from the marriage of the bridegroome, is a fruite of idlenes: for while all slumbred & slept, the foolish virgins that trimmed not their Lamps, were shut out at dores, and heard this voice, Verily I say vnto you, I know you not: If then idlenes bred beggerie, idolatrie, curiositie, hiding of Gods gifts, lesing of the sede of the word, excluding frō the marriage of the bridegroome; and what not? Doubtlesse it is a sinne most loathsome before GOD, and most studiously to be auoyded of vs.

1. Tim. 5. 13.

Matt. 25. 25.

Matt. 13. 25.

Matt. 25. 12.

Who hath not heard of the horrible punishment of Sodome, by fire and brimstone from Heauen? And who quakes not at the remembrance thereof? So horrible a plagtie must nedes be for hainous sinne.

And what were the sinnes of of Sodome? Ezechiell rehearles them in this manner:

Behold, this was the iniquine of thy sister Sodome, Pride, Fulnes of Bread, & abundance of idlenes was in her, & in her daughters; neither did she strengthen the hand of the poore and needie. If wee will be free from the punishment of Sodome, wee must be free from idlenesse, and other sinnes of Sodome.

Ezek. 16. 49.

Chrysostome teacheth by a familiar example, how grievous a sinne idleneale is. *Nihil bonum facere, hoc ipsum est malefacere.* Not to doe some good, is to doe euill. Tell me (saith hee) if thou hast a servant, who doth neither steale, nor raile, nor contradict, nor is drunken, nor doth any ill; yet sits all the day idle, & doth not anie of those things which a servant should do to his maister, wouldst thou not scourge him? yet he hath done no ill. Euen so God will punish the idle, because they are idle. For the righteousnes of a man consisteth in two points, not only in abstaining from euill, but also in doing good. Idlenesse seemed so absurde a thing to the best Philosophers, as that they had rather affirme that the world hath bin from euerlasting, and without beginning, then by confessing, that the world was created; thereby (as they supposed) to confesse, that God was idle, before he made the world. This opinion of the Philosophers was both foolish, & wise. It was foolish, in respect of the idlenes which they imagined

Hom. 16 in Ephes.

Psal. 34. 14.

in

in God, (because before the world was created God had greater things in himselfe, wherein to worke, then were the creation and gouernment of the world, namely, the Contemplation of his owne diuine Essence, his infinite Loue, the communication of the diuine persons, and the election of them that shall inherite heauē:) and yet it seemed to shewe some wisedome, in that they did so much detest idlenesse, as that they thought it did not become God. If it become not God, that nēds nothing: how much lesse becomes it men, that are of themselues most nēdie, and doe pray continually euen for daily bread? S. Paul held idlenes so damnable a fault, that he cōmands the idle person to be restrained from meate: For thus he writes to the Thessalonians; When we were with you, this we warned you of, that if there were anie, which would not work, that he should not eate. 2. Thess. 3. 10. Herod. l. 2.

Amasis King of the Ægyptians made this Lawe, that euerie one of his Subiects should shew yearely to the Gouernors of his prouinces, by what meanes he liued, and that he that did not this, or could not shewe by what lawfull courses hee liued, should be put to death.

Socrates and Draco, brought the same lawe into the citie of Athens, and the highest Court and counsell of the Areopagites partly established it. And at Florence in Italie at this day, Sabell. l. 6. c. 2.

the idle persons are grieuously punished; and if anie being asked whence hee gets his Dyet and cloathes, cannot yeilde a probable reason, hee is either sorely punished, or else bannished out of the Citie as a pernitious member.

The Gymnosophists, who were the wise men of India, did so farre detest loytering, that when meete was set on the table, they did first aske of the young men what they had learned, or done after they rose in the morning; and he that gaue no fitte answer was debarred of his dinner. And they buried Loyterers that had done nothing in their life, as if they had not liued at all, no otherwise then brute beasts are buried. Among the Romanes, he that did not loke well to his fielde, but suffered the bryars and mosse to ouergrowe it; And hee that did not proyne his Trees, & vynes, had a Fyne set on his head by the Censor. Among the Anacharsis they were heauily amerced, that did by negligence and sloath diminish that Wealth which their fathers had left them. Among the Lucanj who in olde time inhabited part of Italie, men were Indited, as well for Idlenes, as for other crimes; and if any were conuicted for lending any thing to any that liued in idlenes and pleasure, it was decreed, that he should leese that he had lent. But what should the ordinaces of other Nations be rehearsed? We haue

haue as necessarie and laudable Statutes enacted against Vagrant persons, sturdie Beggers, and Loyterers, as anie coūtrey euer had, or now hath; and if readie execution (which is the vigor and soule of the Lawe) were answerable to the strictnes & godnes of the Lawe; and if the Lawe (in this case) were not oftentimes as a sword hidde in a scabbard, hir that should inueigh against Idlenes & Loytering, shuld but set vp a man of straw to fight wall.

It appeareth then by the Word of *GOD*, by the course of Nature, by the censure of Philosophers, by the Lawes of Heathenish nations, and by the Decrees of all well-gouerned kingdoms, that Idlenes is a most odious sin, and therfore to be shunned & abandoned from euery honest & well disposed person. Wherefore if Magistrates & Officers shall forslacke to administer iudgement & iustice, & shall deale corruptly & partially in their places; and shall not punish the offendor, and giue reward and encouragement to the well-doer they must be content to haue this speech of the Householder applyed to thē; *Why stand ye here all the day idle?* If Ministers and Shepheards of soules, shall not regard to fede the flockes, ouer which the holy Ghost hath made thē ouerseers, but shall suffer the wolfe to scatter and teare the sheepe, whome *CHRIST* hath raunsomed & redeemed

with his pretious blood; they must be content to haue this speech of the Housholder applied to them; Why stand yee here all the day idle? If those that are adorned with wisedome, vnderstãding, experience, & other profitable gifts, doe not exercise them to Gods glorie, and the good of humane societie; but do shut them vp as close prisoners vnder locke, or as rare iewels in a bore; they must be content to haue this speech of the housholder applied to them; Why stand yee here all the day idle? If the rich in this world be not rich in God, & in good workes and doe not endeuor to lay vp a sure foundation against the time to come, but doe trust in vncertain riches, and set their harts on them, forgetting the necessity and penurie of such as desire but the crummes of their superfluities; they must be content to haue this speech of the Housholder applied to them; Why stand yee heere all the day idle? If Artificers & craftesmen, that haue no other meanes but the labor of their hands, by which they may maintaine themselues & their families, delight in loytering and wãdering vp & downe the streates, and in haunting Tauerns & Alehouses, and in carouzing & bouzing so long, till they spend all their thrift, and leaue thereby, either their sicknes, or their old age, or their children, or all these, to bee relieued by the compassion of others;

where-

whereas if they would learne of the Pismire, they might rather bee helpfull, then burthensome to their neighbors: and if hirelings and day-labourers make no conscience to discharge their dutie, but worke negligently, not regarding the charges & provision bestowed upon them, they must be content to haue this speech of the householder applied to them; Why stand ye here all the day idle? If the ignorant in the mysteries of Christs religion, do either disdaine to be instructed, or refuse to be admonished, or persuade verie little in knowledge, or stand at a staie as unfruitfull hearers, though they beare the world in hand, that they are lovers of the word of God, and Gospell of Christ, by diligent frequenting the Church, and attending to the word read, or preached; they must be content to haue this speech of the householder applied to them; Why stand ye heere all the day idle? If the swearer, blasphemer, drunkard, adulterer, envious and malitious person, or any other addicted to some one or other spirituall sinne, doe stop their eares with the deafe adder, as that they will not heare the voyce of the charmer, charme he never so skilfully: and doe harden their hearts like a diamond, that the words of exhortation cannot enter: and doe cast reproofe behind their backs, putting over

their

their amendment and conuersion from yeare to yeare, from moneth to moneth, and from day to day, till the wrath of God suddenly ouertake them: beeing like those that runne after their shadowe, but neuer ouerget it: and those that lye in a slumbering slæpe, and called vpon, say, We will come, yet fall aslæpe againe: and those that doe *parturire, non parere*, trauell in the birth of newnes of life, but bring forth no childe of righteousnesse: and those that would faine wade ouer the water, but loke till the running water stop his course, that they may passe drie: and those of whom the Satyrist saies.

Pers. sat. 5.

(Nam quamuis prope te, quamuis temone sub vno,
Vertentem sese frustra sectabere canthum,
Cum rota posterior curras, & in axe secundo;)

That sitting by the second wheele of the chariot, imagine they shall catch the former and first wheele, that still rolles from them: these must be content to haue this speech of the householder applied to them; Why stand ye heere all the day idle?

This carelesnesse and negligence in the matter of salnation, is both perillous and pernitious. Christianitie is a warfare, and by Baptisme we are enrolled soldiers in the

the Armie of Christ: therefore we must be circumspect; we must be watchfull; we must be courageous. Our enemies are Sathan and his vngodly complices: for we wrestle not against flesh and blood, but against principalities, against powers, and against the worldly gouernours, the Princes of the darkenes of this world, against spirituall wickednesses, which are in the high places. And therefore we must put on the whole armour of God, that we may be able to stand against the assaults of the diuell; and that we may be able to resist in the euill day, and (hauing finished all things) to stand fast. If we fight a good fight, and finish our course, and kepe the faith, from henceforth is laid vp for vs the crowne of righteousnesse, which the Lord the righteous iudge shall giue to vs at that day, and to all them that loue that his appearing. They that haue giuen their names to Christ, and that shall be so plenteously rewarded for their labours in the Lord, is it not a shame for them to loyter, or be found in the campe of Sathan? Christianitie is a wrestling: and against what must we wrestle? against the darkenes and ignorance of the flesh, whose wisedom is foolishnes before God, and cannot comprehend the mysterie of saluation: for except a man be borne againe, he

Ephes.6. 11.12.13.

2.Tim.4. 7.8.

1.Cor.1. 20.

Ioh.3.5.

be

be borne of water and of the Spirit, he cannot
se the kingdome of God, nor enter into the
kingdome of God. And we must wrestle a-
gainst the hatred and enmitie of the flesh and
Iob.15. world: for we must resolue our selues, that
18.20. since the world hated Christ, it will hate vs
also: the seruant is not greater then his mai-
ster: if they haue persecuted him, they will
persecute vs also. And we must wrestle a-
gainst the allurements and tentations of the
flesh, which is an intestine and secret foe, and
a domesticall Iudas, readie alwaies to betray
vs into the power of our spirituall Enemie.
Rom 7. For in our flesh naturally dwelleth no good:
18.&c. the flesh can finde no meanes to performe that
is good: the flesh suffers vs not to doe the good
we would, but the euill that we would not
doe, that we doe: the flesh expels the delight,
that the inner man hath in the lawe of God,
and rebelling against the lawe of our minde,
leades vs captiue into the lawe of sinne.
Neh.4.17. Sanballat, and Tobiah, and the Arabians,
and the Ammonites, and the Asdodims did
not more withstand the repayring and reede-
fying of Ierusalem; then the flesh and the sin-
full motions thereof doe resist the saluation of
the soule, and the subiecting of it to the will of
God. The builders of Ierusalem being hinde-
red by their maligners: when they builded on

the

the walls, and when they bare burdens, and when they laded, did the worke with one hand, and with the other held the sword. And they that are to wrestle against such, so importunate, strong, and flattering an Adversarie, may not be secure, and remisse, and cast aside their spirituall furniture, seeing an old and most practised wrestler, not ignorant of Sathans sleights, cries out on this sort: O wretched man that I am, who shall deliuer me from the bodie of this death. Christianitie is a race: and that we may so runne that we obtaine: mortification, patience, and perseuerance is required of vs. They that runne and prooue maisteries for a corruptible crowne, vse a most exquisite diet, and abstaine from all things that may make them vnfit for the race: & they are not rewarded with the prize, vnles they runne to the goale: and will any imagine, that he shall receiue the incorruptible crowne of life, except he perseuere in faith and godlines? What shall it auaile, to heare the word, to participate of the Sacraments, to follow the calling of Christ for a while: and at length and last to faile and faint, either enchanted by pleasures, or corrupted by the examples of the world? for not he that fighteth, and fainteth, or flieth: but he that ouercommeth, shall haue power giuen him ouer the nations,

Rom. 7. 24.

1. Cor. 9. 24. 25.

Rev. 2. 26. 27. nations, and he shall rule them with a rod of yron, and as the vessels of a potter, shall they
Rev. 3. 12. be broken: he that overcommeth shall be made a pillar in the temple of God, and shall goe no more out, and upon him shall be written the name of God, and of the citie of God,
Prov. 22. and that new name: he that overcommeth shall sit with Christ in his throne. And what
Luk. 9. 62. meaneth our Saviour when he saith, No man that putteth his hand to the plough, and looketh backe, is apt to the kingdome of God? but that he admits no such scholars, that doe not wholly consecrate themselues to him, but reflect an eye to worldly desires and vanities. For as the Ploughman that lookes not directly forward, but doth cast his eye aside, makes no right furrowe, but a balke, so they that doe not bend their whole endeuour to promote Gods glorie, and to renounce the cares of the world, cannot procede aright in the way of life, but must needs decline, either to the one hand, or to the other.
Matt. 5. 14. 15. And this our race is not in a corner, nor without beholders: for we are as a citie, that is set on a hill, & cannot be hid, & as a candle, that is not lighted to be put under a bushell, but on
1. Cor. 4. 9. a candlestick, that it may giue light to all that are in the house: and we are as gazing stocks vnto the world, and vnto Angels,

and

and vnto men: and therefore being placed in such open view, Let our Light so shine before men, that they may see our good works, and glorifie our father which is in Heauen. *Matt. 5. 16.*

He that hath a long iourney, and but a short time in which he must make it, will neuer end his iourney, except he trauell forward continually. We must goe to heauen: and the iourney is long: for we must ouercome many tentations, and keepe many commaundements, and doe many good workes, and endure many tribulations, before we can come thither. The time for trauelling to heauen is this life, whose daies are short: and we cannot be sure of to morrowe. Why then doe we loyter in the waie? Nay, why doe we slumber? When there are many impediments in our waie: as when it is hard to finde, or theeues lye in ambush, or the passage is rough and vneasie: is it not needfull that the Traueller should walke so much the more speedily? In the path of life there are many trials, many conterwailes of Sathan, many difficulties: therefore we must neuer loyter, but hold on continually. If a friend offer vnto vs the meanes, whereby we may be deliuered from inconueniences: doth not he abuse his friend, that neglects those meanes? God daily affordes vs his

grace,

grace, by meanes of which we are certainly freed from the daunger of leesing our soules: and shall we abuse the long suffering of God, in not apprehending the grace and favour of the Almightie? At a word; is not he to be blamed iustly, that omits the opportunitie and iust occasion to obtaine any thing? It is vsually said, that time and tide tarrie for none. And Ausonius thus describes the statue and representation of Occasion and opportunitie, which Phidias carued; that she stode on a wheele, to shew her rowling inconstancie: that she had wings on her feete, to shew her hastie departure: that she had a locke of haire on her forehead, to shew how hardly she can be discerned, and that she must be apprehended when she offers her selfe: that the hinder part of her head was bald, to shew that she could not be caught, if she were once escaped; and that her companion is Repentance, to shew that sorrowe waits on those, as a due portion, that reiect iust occasion of doing good, when it is offred vnto them. Apelles the famous painter, was wont to complaine, that he had lost that day, in which he had drawne no line: and shall not the godly be grieued, if they haue spent a day without proceeding and profiting in godlines, and in the feare of God? One saies, that we must chiefly be hard-

full

full of two times; the morning, and the euening; that is, we must consider, what we will doe, and what we haue done: for so we shall in good sort, both dispose our time, and order our duties. And therefore Catoes manner was to repeat in the Euening, what he had done, seene, or read in the day before; and to recall himselfe to an account, not onely for his busines, but for his leisure. The wise man fully perceiued, that time is most pretious, and the losse of time vnrecouerable. Which thing if all men would consider, the sharpe reprehension of the graue Censurer of depraued manners should not be renued in our age; when he saies, That we haue not little time, but we Sen. leese much time; that we receiue not a short life, but make it short; that we want not life, but are wastfull of life; and that whereas men are sparing in keeping their patrimony, when they come to losse of time, they are most prodigall in that, in which couetousnesse and pinching deserues commendation. If we must thinke all time lost, wherein we haue not thought of God, as Bernard saies: when we call our selues to a reckoning; how slender a part of our life shall we finde imparted on God? how few houres spent in his seruice? how rare the thoughts directed and erected towards Heauen? Let many care-

fully recount, what they haue thought, spoken, done, in the day: what shall they see, but innumerable wicked & vnbridled thoughts: idle words, redounding neither to the profite of the speaker, nor hearer: backbitings: slaunders: lyings: blasphemies: swearings: and a whole harnest of vanitie and iniquitie? Indeed all our life is the time appointed of God, for the laying hold on his grace, which bringeth saluation vnto beleeuers: but let vs suppose euery day to be our last day: and this time to be the accepted time: and this day to be the day of saluation: and then we will in no case permit this time of grace to slip and slide away: and we shall performe the Prophets exhortation: Seeke ye the Lord, while he may be found: call ye vpon him, while he is neere: let the wicked forsake his waies, and the vnrighteous his owne imaginations, and returne vnto the Lord, and he will haue mercie vpon him, and to our God, for he is very readie to forgiue.

Esai. 55. 6. 7.

Wherefore let vs not curiously prie into other mens actions, but descend euery man into his owne soule, and see how we haue laboured in Gods vineyard. And that we may be the willinger to worke in the vineyard, and to employ the talents with which we are entrusted, to the glorie of our Maister Christ, and

and the edifying of his elect, let vs haue an eye to that wages and pennie which shall be paied vnto vs in the Euening, when this transitorie and wretched life is ended. And what is that pēnie? It is eternal life, it is our Masters ioy: it is the glorie of heauen: it is the wiping away of all teares: it is the resting from all labors: it is the end of sorrowe, sickines, trouble, care, hatred, & anger: it is the beginning & perpetuall enioying of true pleasure, ioy, & blessednes. Austen saith excellently: If thou O Lord hast ordained for this base & corruptible body, so great and so many blessings: from the heauen & aire, the earth & the sea, the light and darkenes, the heate and shadow, the deaw and sheiners, the wind and raine, the birds and fishes, the beasts and trees, and the varietie of hearbs & plants, which successiuely serue our turnes, & ease our tedious loathing: what maner, how great, & infinite are those good things which thou hast prepared (for those that loue thee) in that heauenly countrie, where we shall see thee face to face? If thou bestowe so great things on vs, now being in prison: what wilt thou bestowe vpō vs when we are in the Palace? If thou giue vs such comforts & pledges of thy loue in ỹ day of teares: what wilt thou giue vs on the mariage day? If thy gifts are so infinite & diuerse, which thou impartest both on thy friends and enemies: how sweete *Soliloq. c. 11.*

and delectable shall those be, which thou wilt bestowe vpon thy friends alone? And elsewhere he saith; O my brethren, thinke on and consider the good things, which God giueth to sinners; and by them vnderstand what he keepeth for his seruants. God giueth the heauen, and the earth, God giueth fountaines, fruits health, children, plentie, abundance, to sinners that doe blaspheme him daily. He that giueth these things to sinners, what (must we suppose) doth he reserue for his faithfull people? This hath beene the wisedome of the Saints, when they haue seene the beautie and brauerie of this world, not to be bewitched and beguiled therwith, but thereby to climbe vp (as it were) by staires and steps, to the contemplation of the happines of that other world. As it is reported of Fulgentius, when he fled the persecution of the Arrians, and sojourned at Rome; and when he sawe the glorie of the citie and Senate of Rome, that he spake thus to the companions of his exile; How beautifull may the heauenly Ierusalem be, if earthly Rome doe so shine? and if in this world there be giuen such dignitie and honour to those that loue vanitie and errour: what honour and glory shall be giuen in heauen to the Saints that loue veritie and vertue?

Enarrat. in Psal. 85.

It is to apparant, how grædily we doe gape after earthly treasure, and fading riches; which is either lost by shipwracke, or cõsumed by fire, or stolne by theeues, or taken away by fraude and oppression, or corrupted and empaired by rust, canker, and long space of time, or at last left behind in death? But how backward and vnwilling are we to labour for the riches and wealth that neuer decaieth? Wherein we forget, why God hath placed the mettals (which we so much esteem) in the bowels and entrailes of the earth, and hath displayed the face and cope of heauen, where the true treasure is stored vp: namely, because we should not so grædily seeke and search for the one, but thirst and long after the other. Neither hath he onely laid open the heauen to our viewe and sight, that we might alway remember the maker thereof, and for what place we were ordained, after the race of mortalitie is finished; but whereas other creatures are so formed, that they bend dounward to the earth, God hath giuen to men a shape erected and lifted vp toward heauen, that they may more easily contemplate heauenly and spirituall things. When Anaxagoras was asked, for what purpose he thought himselfe to be borne, he said, It was to behold the Heauen and Sunne. Which speech though

Instit.l.3.c.9. other wise men haue much admired, yet Lactantius laughed at it, affirming, that he brake forth into these words, not knowing what true answere to yeld, and that if a man indeed with wisedome indeed, should be demanded, why he was borne, he would answere presently, that he was created to serue God his Creator. But with Lactantius fauor; doth not the Maiestie of God clerely shine in the outward beautie of the heauen? and doth not the heauen declare and proclaime his glorie? and doth not God (as it were) stretch out his hand to lift vs vp from groueling on the ground, to behold the fairenes of his worke; and thereby also to extoll his power, wisedome, goodnes, and mercy? Wherefore we must blush to beare a croked minde in a straight body, and to suffer our soule to wallowe in dirte and drosse of the earth, whose conuersation should be in heauen, and which was created for heauenly and diuine things. Heauen then is the pennie giuen for working in the Lords vineyard: and that we may be diligēt in that working, let vs fire our minds in the consideration of the celestiall and new Ierusalem; where that pennie of immortalitie shall be deliuered vs; whose Ruler & King is the sacred Trinitie; whose laive is perfect charitie; whose walls are of Iasper, and the

*Psal.*19.1. *Rom.*1.20

citie

citie pure gold, like to cleere glasse, whose gats Rev. 21.
are pearles, and euery gate is of one pearle; 18. 21.
whose inhabitants are Angels, & the Spirits & Rev. 22
of iust & perfect men; where is the pure riuer 1. 2.
of water of life, & the tree of life; and where all Heb. 12.
vnperfect things shall be done away, & we shal 22.
no more see darkely through a glasse, but 1. Cor. 13.
cleerely face to face, & shall knowe God, as we 12, 13.
are knowne. Of all which good things, Christ 1. Pet. 2.
Iesus the Shepheard & Bishop of our soules, 24.
(who his owne selfe bare our sinnes on his
body on the tree, that we being dead to sinne,
should liue in righteousnesse, and by whose
stripes we were healed,) make vs euerlasting
beholders & possessors, for his endles & incom-
prehensible goodnes and mercies sake: that at
last, as the marriner after surging stormes,
quietly arriues in the harbor: and the patient
after drinking of a bitter medicine obtaines
health; and the souldiour after brunts in the
battell is rewarded by his Captaine: so we
diligently & continually walking in our cal-
ling, and in the narrow way to life, may in
the end be partakers of the end of this way,
which is endles ioy & blessednesse: and may
rest in the kingdome of Christ, with the Pa-
triarks, Prophets, Apostles, Martyrs, and
Saints of all ages. Amen.

HYPOCRISIE VNMASKED.

Matt. 22.

11. Then the King came in, to see the guests, and sawe there a man which had not on a wedding garment.

12. And he said vnto him, Friend, how camest thou in hither, & hast not on a wedding garment? And he was speechles.

13. Then said the king to the seruants: bind him hand and foote: take him away, and cast him into vtter darkenes: there shall be weeping and gnashing of teeth.

THe name of a Christian is deriued from Christ our Sauiour, & signifieth a scholler of Christ, & one that followes the precepts & life of Christ, and one that hath fellowship with Christ, and is engraft into Christ. But

But as the Apostle saith of the Iewes, that all they are not Israell, that are of Israell; so it may be said truely, that all are not Christians in deede, that beare the Name of Christ. For there are two sorts of Christians; the one appearing and seeming; the other right and true. They are onely seeming Christians that are baptized, and are of the outward congregation, and professe Christ, yet without true conuersion and repentance: that is, they are dissembling Hypocrites, and christians but in tongue. Rom. 9. 16.

Of these seeming Christians, our Sauiour saith: Many are called, but few chosen. They are right and true christians, who are not only baptized and professe the Faith of Christ; but also are indued with a liuely Faith, & doe declare the same by fruits of Repentance, and by faith are made the members of Christ, and partakers of his anointing: that is, by Faith and the holy Ghost, (who is signified by the name of annointing) true christians are ioyned to Christ, and engraft into him; euen as a branch is fastned to the stocke, and a member knit to the head; whereby wee are made partakers of his iuyce, and of his life; and being truely made one with him, do bring forth fruits worthy of our calling. All true Christians are appearing christians; For Christ Mat. 20. 16. 1. Ioh. 2. 27.

Mat.5.16 saith, Let your light so shine before men, that they may see your good workes, and glorifie
Iam.2.18 your Father which is in heauen. And S. Iames saith, Shew me thy faith out of thy works, and I will shewe thee my faith by my workes. But on the contrarie, all appearing christians are not true christiãs: For to many that will say, Lord, Lord, haue we not by thy name prophecied? & by thy name cast out diuels? & by thy
Matt.7.22. name don manie great works? Christ will thus protestle, I neuer knewe you: depart from me, yee that worke iniquitie. So that the visible & outward Church in this world, hath good and bad, hath worthy & vnworthy, hath elect, and
Mat.13.24. reprobate. For it is the fielde wherein there growes wheate & tares: and it is the drawe-net
Mat.13.47. which cast into the sea, gathereth of all kindes of things, and it is the receiuer of the seede of
Mat.13.3 Gods word, which sowne, fell foure wayes: some by the way side, some vpon stony ground, some among thornes, some in good ground.

And all this is plainely set forth by our Sauiour, in the parable of them that were called vnto the marriage. Of which parable, partly out of ỹ words of Christ, partly out of the circumstance of the time, & persons, when, and to whō they were spoken, we may gather this to be the sense & meaning. The King that made a mariage for his Sonne, is God the Father.

The

The Kings Sonne is Christ. The mariage, is the blessednes of heauen, which the elect after this life shall for euer enioy with Christ. The first & worthier sorte that were called, are the Iewes. The seruãts whom the King sent, are the prophets. The calling to the mariage, is the drawing to faith and repentãce. This calling the Iewes despised, being ginẽ to the loue of earthly things: & many of them, chiefly the rulers of ỳ people, contumeliously entreated the prophets & slew them. Therfore God destroied them by his hoasts & warriors, that is, by the armies of the Romans; First, vnder the cõducting of Vespasian, & after of Titus his sonne: and hæ burnt vp Ierusalem their Citie w̃ fire. Afterwards, reiecting the Iewes, God sent the Apostles vnto the Gentiles, and called thẽ into the place & room of the Iewes: in whose stedthey were, & are, and shall be, vnto the ende of the world, as wel good as bad, that is, as well elect as reprobate; of whõ, the one are, of euill made good, by ỳ holy Ghost; the other are left in their natural wickednes. The mariage garmẽt, is true holines, which is of 2. sorts, th'one is the holinesse of Christs sacrifice, imputed vnto vs by Faith; the other is an holines wrought in our mindes, by the sanctification of the holie Ghost; which shews it selfe by holines of life. Whosoeuer are not clothed w̃ this wedding garment,

garment, shalbe thrown out from the marriage into vtter darknes; that is, into ỹ eternall torments of Hell: and that shall bee done by the Seruants, that is, Gods holie Angels. Therefore beeing all inuited and called to the marriage of the Kings Sonne, that is, to the fruition and participation of the ioyes of heauen; We must neither contemne and refuse the abundant mercie of God, that so louingly bids vs; either by addicting our selues wholly to the vanitie and mucke of this world; or by despising of Gods Messengers, who are sent to inuite vs; neither must wee presume to approach, without the marriage garment, making onely a bare profession, & naked shew, without any sinceritie. For though we spin Hypocrisie with neuer so small a threede, so that the eyes of man cannot discerne it; yet when the King of heauen, whose eyes are ten thousand times more bright then the Sunne, shall come in to see the Guests, hee will pull off the vizard from the masked dissembler; and discouer the counterfeiter; and as the Hypocrite pretends onely loue & amitie to Christs religion, and entends far otherwise with his heart; So the King shall Ironically and colourably call him Friend; but a painted friend; and therefore hee shall say; How camest thou in hither, and hast not on a Wedding garmẽt?

Binde

Binde him hand and foote: Take him away, and cast him into vtter darknes.

Wherefore that wee may examine our selues, our soules, and consciences the better; whether wee are arrayed with the Wedding garment, or not: and that we may labour and pray, that we may be more and more apparelled therewith; whereby we may neuer be cast out of the presence of the King of Kings, and Lord of Lords; and that we may know, how to professe *CHRIST* aright: For it is a most important matter; and to professe is not enough, except wee professe aright: it shall be vnfolded, First, what the Wedding garment is: without which, wee cannot be partakers of Heauenly blessednes: secondly, what Hypocrisie is, and how detestable and odious it is in the sight of God.

What the Wedding garmēt is.

The Wedding garment is Iustification, and Sanctification; or Faith & good workes; or to beleeue well, and to liue well. All this is but true holinesse; which is of two sorts: Namely, the righteousnes of Christs sacrifice, imputed to vs by Faith; and inherent righteousnes wrought in vs, and brought into vs by the holy Ghost. So that this garment is of two colours: partly red, partly white. It is red, by reason of Christs blood, shead on the Crosse, for the purging of our soules, and this

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is our Iustification and Righteousnes before God. It is white, by reason of holy & harmeles cõuersation, which shines before the world, & this is the putting on of the new man Christ Iesus, & the washing of our robes, & the making of them white in the bloud of the lambe, & our sãctification & holines in the eyes of men. Iustificatiõ is attained by Faith, & sanctification bringeth forth good workes: iustificatiõ cãnot be wõut faith, & faith cãnot be wõut good workes: iustification therfore & holines are inseparable companions, & where the one is, there is also the other. They agree in the efficient cause; For God is the Author and worker of them both, by the merit of Christ: They agree in the instrument, which is Faith, for faith receiues Iustification, and Faith brings forth sanctification: they agree in the scope & ende, that is our eternall life, but iustificatiõ as the cause, sãctification as the way & therfore the Apostle

Eph. 2. 10 saith, that we are Godswork mãship, created in Christ Iesus, vnto goodworks, which god hath ordained, that we should walk in them. What then is this true faith, by which we are iustified before God, & accounted righteous, & absolued frõ the guiltines of all our sins, & reputed

Rom. 11. as holy, as if wee had neuer sinned, & had our selues fulfilled all the cõmandements of God? Faith is the means, helpe, & instrumẽt, where-

by

by a sinner doth apprehēd Christ w̄ all his benefits, & doth applie them particularly to himself, & is ioyned to Christ, & doth liue in Christ. *Eph. 3. 17* *Luk. 2. 11*
This faith is liuely & effectuall, both in respect of our affections, & in respect of our actions. It is liuely in respect of our affectiōs, for it worketh in vs an affected feeling of the loue of God towards vs: it worketh in vs an vndoubted expectation of eternal life: it worketh in vs a sonnelike loue, & feare, & reuerēce, whereby wee loue Christ, & are delighted in Christ, and desire to please God, & carefully auoyd offēding of him: it worketh in vs consolation, & peace of conscience, for the forgiuenes of our sinnes, & gladnes, & spirituall ioye, through the tast of Gods fauour: it worketh in vs sighes of the spirite, that cannot be expressed, & a confidēce, whereby we call God, Abba, Father: it worketh in vs patience in aduersitie, and reioycing in affliction: it worketh in vs a cōtempt of the world, and a spirituall securitie and assurance, through the grace and friendship of God. *Rom. 5. 5.* *1. Pet. 1. 8* *Rom. 8. 26* *Gal. 4. 6.*

Lastly, Faith worketh in vs Charitie and Loue towards our neighbor for Gods sake: & curtesie, kindnes, gētlenes & a delite in ꝑ godlyas the Psalmist saies of himself, That all his delite was in the Saints that were on the earth. *Rom. 8. 15* *Rom. 3. 33* *38.* *Psal. 16. 3* *Rom. 10. 9* *14.*
Faith is liuely, in respect of our actions: for out of the foresaide inward affections, there

breakes

2.Cor.4. 8. breakes out godlines; and righteousnes; and thanksgiuing; and prayer; and confessing of Matt.7.7. Christs Faith; and peace and concord with Rom.12. all men; and mercie towards all, euen our 8.9. enemies; and newnes of life; and a good con- Phil.4. 11 science; and an holy care, faithfulnes, and di- Gal.2.20. ligence in our calling; & contentation in what- Gal.3.26. soeuer state of life. So that, that the godlie Act. 10. are engraft into Christ, and are in him, and 41. haue fellowship with him; and are made the Acts.13. 38. sonnes of God; and obtaine remission of sinnes; and are righteous in the sight of God; Rom.9.12 and are not ashamed; & haue bolde accesse and Eph.3.12. entrance to God; & haue their vnderstanding Act.15.9. and will regenerate, and their hearts purged; 1.Iob. 5. and are saued: and do obtaine their petitions 14. of God; and doe conquere the world and Sathan; and doe renounce Sathan, and all his Eph.5.11. works, in heart, word, life, and manners, and doe altogether relie vpon God, and are delighted with his Lawe day and night: All these Psal.1.2. things Faith works in the godly; and yet to speake, as the thing is, Faith performes not these things, but hee whom Faith apprehends, that is, *IESVS CHRIST*, in whome we are Phil. 4. 13. able to doe all things necessarie to saluation. Yea, but (may some say) where shall wee finde such Faith, that is adorned with all these things? It is true, that the like measure of faith

Faith is not giuen vnto all men; but to some is giuen more Faith, and to some lesse, and to euery one of the Elect is giuen faith sufficient vnto saluation. For God moderates and orders the matter so, that those which shal beare the more brunts in the world, and shew forth Gods glorie more thē other, they should haue the greater measure of faith, for that purpose. *Rom. 12. 3. 9. Eph. 4. 16*

Notwithstanding, more and lesse changeth not the nature of things, a dwarfe is as much a man in substance as a Giant; & a feeble and fraile Faith in Christ, (though not perfect) yet is a true Faith, and shall saue, if it be fixed on Christ, and straye not from Christ; and shall attaine attonement with God, and remission of sinnes, & eternall life, no lesse then the strongest Faith.

Therefore Isaiah saith of Christ, A bruised Reede shall hee not breake, and the smoaking flaxe shall hee not quench: that is, hee shall mercifully succour the weake, he shall strengthen the wauering in faith, and he shall foster and cherish those that haue but a sparkle of true godlines and grace in them, though it be almost dead and extinguished. *Isai. 42. 3.*

God doth not at an instāt plant & place a full & perfect faith in our hearts, but he doth it by degrees, and steppes, and encreases, & in that measure, and manner, & time it pleaseth him.

For as the Philosophers say, that wee are, and are nourished by the same things, and as an Infant is fed and sustained with the same blood (when hee is borne,) beeing turned into milke; So God confirmes Faith in vs by the same meanes, by which hee plants it.

1. Pet. 2. 2. The principall meanes is the often hearing of Gods word; And therefore S. Peter sayes, As new borne Babes desire that sincere milke of the Word, that yee may growe thereby.

And Saint Chrysostome sayes, *Fides nostra instar Lampadis accensæ, quæ facile extinguitur, nisi subinde in fundatur Oleum*; That our Faith is like to a Lampe set on fire, which is easily put out, if Oyle be not now & then powred vpon it.

This Oyle is the Word of God. Another meanes, is the often receiuing of the Lordes supper, according to Christs commandement; Eate this, Drinke this. Another meanes are daily Prayer, & supplication with David, that Ps. 68. 28 God would stablish that he hath wrought in vs; and with the Apostles, that the Lorde Luk. 17. 5 would increase our Faith. Another meanes of breeding and feeding true Faith in vs, is a desire of godly life, and Charitie towards our Neighbour.

And therefore Paul saith, that we must hold fast

fast Faith, and a good conscience; And Peter saith, that wee must make our calling and Election sure, by giuing all diligence to ioyne Vertue, with Faith, and with Vertue, Knowledge; and with Knowledge, Temperance; and with Temperance, Patience; and with Patience, Godlines; and with godlines, brotherly kindnes; and with brotherly kindnes, Loue. 1. Tim. 1. 19. 2. Pet. 1. 5. 6. 7. 8. 9. 10.

For if these things bee among vs, and abound, they will make vs that wee neither shall be idle, nor vnfruitfull in the acknowledging of our Lord *IESVS CHRIST*; For hee that hath not these things is blinde, and cannot see a farre off, and hath forgotten that hee was purged from his olde sinnes: but if we doe these things, wee shall neuer fall.

Are workes necessary then vnto saluation? (will some say:) If wee take it thus, that workes are necessary to saluation, as the meritorious cause of Righteousnes and eternall life, it is false: If we take it thus, that new obedience is necessarie, as being a sequele and effect necessarily following our reconcilement to God, it is true. For God will saue none without Repentance; and the giuing of the holie Ghost, is necessary to eternall life; as *CHRIST* saith; Except a man bee borne againe, he cannot see the Kingdome of God. Ioh. 3. 3.

Againe, Faith, without which we cannot be saued, cannot be without good workes; for Faith hath euermore Loue ioyned with it, either actually, or potentially. Againe, Bernard saith truly, *Bona operatio via Regni, non causa regnandi*; Good works are the way to the Kingdome of Heauen, not the cause that wee attaine to the Kingdome of Heauen. Neither can anie attaine to Eternitie, vnles he walke in the way of good workes.

Gal. 5. 6. De interpellatione Dauid. 4. vel Psalm. 72.

And that our workes may be good indeede, and acceptable vnto God, it sufficeth not, that they be onely done in outward shew, as Gods law prescribeth; but there must be an inward sinceritie of minde, proceeding from faith, and purging the heart: and there must be an assured perswasion, that that we doe pleaseth the Lorde; For, Whatsoeuer is not of Faith, is sinne; that is, Whatsoeuer wee vndertake with a doubtfull conscience, whether it please God or not; and whether God command it or not, is sinne.

Rom. 14. 23. Ad. 15. 9.

Lastly, that a worke may bee good, it must haue respect to Gods glorie alone, as to the principall ende thereof. For the hypocritical Pharisee gaue Almes, and the Publican gaue Almes, after his Iustification: but the Almes of the Pharisee was odious to God, because he gaue to be seene of men; the Publicans almes

was

was pleasing, not so much for that it was commanded, as for that it proceedes from sincerite and faith, and tended to Gods honour.

Wherefore because the Lawe of God doth chiefly respect the fountaine of sincerite, whence a regard to Gods glory must proceed; the vnregenerate, though their workes seeme neuer so glorious outwardly, yet because they doe not that well, that is of it selfe good, that is, they do it not of faith, to Gods honour: their workes are not good, but dead; and are like Adams fig-leaues, that couer the inward corruption. For how can cleannes proceed from vncleannesse? And vnto them that are defiled, & vnbelieuing, nothing is pure, but euen their mindes and consciences are defiled. But the man regenerate, because he hath recouered by faith some parte of sincerite of minde, according to the measure of sincerite recouered, he is fitte to performe good workes.

Matt. 22 37.

Gen. 3. 7.

Ioh. 14. 4.

Tit. 1. 15.

S. Cyprian excellently declares the matter by a similitude; A Bishop (saith hee) that consecrateth a Church, and confirmeth children, is not then consecrated a Bishop, when he doth those things; yea, except he were before that time consecrated a Bishop, those things were vnprofitable, and childish, & foolish, & toyous: Euen so, a Christian being consecrated and satisfied by his faith, he doth good

De singularitate Clericorum.

woꝛkes but hée is not first sanctified, oꝛ made a Chꝛistian foꝛ these good woꝛkes; foꝛ this onely pertaines to Faith; Yea, except hee be heard, before hee did good workes, they should be vnprofitable, & wicked, & damnable sinnes.

Wherefoꝛe the marriage garment is Faith and good woꝛkes: without faith, there is no salvation: without good woꝛkes, there is no true faith. Foꝛ so S. Iames saith, What auaileth it, though a man saith, he hath Faith, when he hath no works, can that faith saue him? *Iam. 2. 14*

As though the Apostle should say; Faith cannot bee without woꝛkes; moꝛe then the Sunne can be without bꝛightnes, and a costly Ointment, without smell, and a liuing bodie without a soule; theꝛefoꝛe it is a painted Sunne that hath no bꝛightnes, & a vile ointment, that smells not sweetly, and a dead carkase, that hath no soule, and an idle & vnpꝛofitable faith, Nay, no faith at all, that is destitute of good woꝛkes. *Sicut corporis huius vitam ex motu suo cognoscimus; ita & fidei vitam ex bonis operibus.* As we know that our body liueth, because it moues: so we know that our faith liueth, because it bꝛingeth foꝛth good woꝛks: & as the soule is the life of the body wherby it is moued, & hath feeling, so the life of faith is loue wherby it woꝛketh. And theꝛefoꝛe Austen saies fitly; *Sic docet me, vt agam; non vt tantummodo sci-* *Bern. Ser. 12. de Resurrect. Domini.* *In Psal.*

scia, quid agere debeam; God teacheth me so to do, that I should not onely know what I ought to do: For as it is said of Christ, that he knew no ill, by which we conceiue, that he did no ill: so that man may truely be said to know good, that doth good.

2. *What Hypocrisie is, & the vnmasking thereof.*

Hitherto the true profession of CHRIST, which is the wedding garment, hath bene set forth vnto vs: now let vs take a view of Hypocrisie, and fained friendes, that come to the marriage without the marriage robe, to whom the King will say, Friend, how camest thou in hither, & hast not on a Wedding garment?

What then is Hypocrisie? Hypocrisie is dissimulation: for the originall worde signifieth a couering and concealing of Iudgement, when a man sheewes one thing indeede, and an other thing in the iudgement and eies of men. And properly an hypocrit is he that plaies his part in a stage-play: But in cõmon vse, & in diuinitie, hypocrites are, that like stage-players will seeme to be other, thē they are in very deed.

And therefore Austin saith, That Whosoeuer desireth to seeme that hee is not, is an Hypocrite; For he sayneth that he is righteous, and is not such a one in deede. *Tractat. de ser. domini in monte. In serm. de ieiunio.*

And Chrysostome sayes more plainly, He is an hipocrite, that is a stage-player, that takes vpon him on a stage, the person of another:

for as a seruãt oftẽtimes repreſẽts a Maiſter, and a priuate perſon a Prince; ſo they counterfeite on the Theater, and ſtage of this life, that beare another thing in their heart, then they pretend before the worlde.

Matt. 23. 4.5.6.7. 16.23.24 25.27.

But none can painte out an Hypocrite in more liuely colours, then Chriſt our Sauiour hath done; when hee ſaith, that Hypocrites binde heauy burthens, & grieuous to be borne, and lay them on mens ſhoulders, but they themſelues will not moue them with one of their fingers: and that Hypocrites do all their workes to be ſeene of men; For ſo the Hypocritical Scribes and Phariſees made their Phylacteries broade, and the fringes of their garments long; & loued the chiefe places at Feaſts, and the chiefe ſeates in the Aſſemblies, and greeting in the Market, and to be called of men Rabbi, Rabbi; and accounted the golde greater then the Temple that ſanctified the golde, & the oblation greater then the Altar that ſanctified the oblation: and that Hypocrites ſtraine out a Gnatte, & ſwallowe a Camell; tithe Mynt, and Anniſe and Cummins, and leaue the weightier matters of the Lawe, as Iudgement, and Mercie, and Fidelitie, and that they make cleane the vtter ſide of the Cuppe, and of the Platter, but inwardly, they are full of bribrie and exceſſe.

And

And ỹ hypocrites are like to whited tombes, which appeare beautifull outward, but are within full of dead mens bones, and all filthines. One father saies, that hypocrisie is the cloaking of a secret vice, vnder the shew of vertue: and that the life of an hypocrite is nothing else, but *quædam visio phantasmatis*, the shewe of an imaginarie matter, which appeares something, and is nothing: and compares the hypocrite to Simon of Cyrene, that bare Christs crosse, but died not with Christ; so euery hypocrite professeth to liue to Christ, but will not die to sinne, and to the world. Another father likens the hypocrite that seeketh God fainedly, but findes not his true seruice, to Herod, that promised deuotion to the wise men, yet meane while did whet his sword, and paint his malice of heart with the colour of humilitie. And he saith againe, A man that is righteous in deed is like to a faire woman, that needs no externall ornaments, but hath naturall beautie: but the hypocrite, whose holines is dissembled, is like to a filthy and deformed harlot, which vseth many meretricious colourings, yet cannot couer her filthines: but the nærer any drawes vnto her, the more he misliks her. And againe he saith, that an hypocrite is like a wolfe cloathed in a sheepes skin; but that he is found out.

Greg. li. 8. Moral.

Id. Ibid.

Chrys. Super. Matt. 12.

Hom. 57. de diuersis.

Super Matt. sept.

out, by his voyce, and by his doing: for the sheepe bleats, and lookes towards the earth, and eats grasse, which is a signe of humilitie and meekenes; but the wolfe howles, and lookes towards heauen, and eats the flesh of beasts, which is a signe of pride and crueltie. They that can make White of blacke, and blacke of white, are like to Bell, the Image of the Babylonians, which outwardly was couered with brasse, but was inwardly clay. And therefore one saies well;

Bell in enthalog. sacra.

Qui Curium simulat, cum sit nequissimus, illum
Cur ego non Belem iure vocare queam?

Why may not I call him Bel, that faines himselfe righteous, and yet is most wicked? As Aristotle the Prince of Philosophers saies of mozall fained amitie, He that faines himselfe a friend, and is none, is worse then a coyner of false money. So it may be truely said of religion and Gods feare with that holy father; Counterfait pietie, is no pietie, but double iniquitie; because it is iniquitie and dissimulation. The hypocrite hath Iakobs voice, but the hands of Esau; that is, he talkes religiously and zealously, but he walkes impiously and prophanely: the hypocrite is like the statues of Mercurie, that were wont to be

Lib. 9. Ethic.

Aug. in Psal. 23.

set

set in crosse waies, to direct trauellers to some citie, or towne; but did not trauell, nor moue their selues: the hypocrite is like the burning candle, that consumes it selfe, by giuing light to other; that is, by his worke he profits other; and by ill doing thereof he procures his owne punishment: the hypocrite is like the stage-plaier, that when he cried out, ô God, he pointed with his finger to the earth; and when he cried out, ô earth, he pointed with his finger to the Heauen; and therefore wise Polemon gaue him no reward, being iudge of the Actors, saying, *hic manu Solœcismum fecit*, this fellowe hath spoken false language, and committed an error with his hand: the hypocrite is like the deafe and hollowe nut, which hath no kernell within, but is wasted of the worme, and therefore is fit for nothing but for the fire: the hypocrite is like the golden Image, that outwardly is guilded, but inwardly is but rotten wood; for he couers a sinke of iniquitie, vnder a cloake of pietie: the hypocrite is like the false messenger, that beares a bore painted with the Princes Armes, but he hath therein neither the Princes letters, nor the seale: the hypocrite is like the Ostrich, that layes eggs indeed, but leaues them in the sand, and hatcheth them not her selfe;

Plutarch.

Iob 39. 17. &c.

So

So though the hypocrite admonish others well, & shew them how to worke well, yet he brings forth no good workes himselfe, nor gaineth any to Christ by his owne good example: the hypocrite is like to the Swan, that hath white feathers, yet blacke flesh: and therefore as one thinkes, the Swan was forbidden to be eaten of the Iewes, to shew that God abhorreth all dissimulation: the hypocrite is like siluer, that is white in shew, yet makes blacke strikes and lines: the hypocrite is like the Vintner, that deliuers good wine to his guestes, and drinkes the lees himselfe: and therefore though he speake neuer so holily, yet he must remember, That not euery one that

Leuit. 11. Deut. 14.

Matt. 7. 21.

saith, Lord, Lord, shall enter into the kingdome of heauen, but he that doeth the will of God which is in Heauen: and that it must be said vnto him, Why seest thou the moate that

Matt. 7. 3. 5.

is in thy Brothers eye, and perceiuest not the beame that is in thine owne eye? Or how sayest thou to thy brother, suffer me to cast out the moate out of thine eye, and behold a beame is in thine owne eye? Hypocrite first cast out that beame out of thine owne eye, and then shalt thou see cleerely, to cast out the moate out of thy brothers eye. In which words Christ forbids the hypocriticall censure and iudgement: and that is, when to obtaine

taine praise and a reputation of goodnes, when dos reprooue other for such faults as are in themselues, either in the same, or in greater measure. They that are blamed and iudged by such, presently say, Physitian heale thy selfe: and, In that thou condemnest another, thou condemnest thy selfe. For wicked men that are full of hatred and sinne, doe presume to iudge their brethren: & do directly looke on the offences of other, and therefore dos censure them as they list: but they consider their owne offences by a reflexion, and thwart sight, and circumstances; whereby they endeuour, either to couer them, or to extenuate and lessen them. Contrarily, the good and godly are sharpe-sighted in their owne sinnes, and in the vertues of other; but they are blinde in the sinnes of other, and in their owne vertues. The hypocrite is like Gold made by Alchimy, that appeares as gold, but is not so: and hath a disease called, *nelime tangere*: for though he be speedie in reprehending of other, yet he himselfe will not be reprehended. God in forming a man, first frames the heart: a painter in portraiting a man, first deciphers the face. So the good man imitates God, and vseth an inward consideration: and though he cannot excuse the outward action, yet he excuseth the good intention: but the hypocrite

Luk.4.23. Rom.2.1.

like

like a colourer and counterfaiter, he begins from the face, and vseth outward censure, and iudgeth after the outward appearance. God commaunded the Israelites not to let their cattell gender with others of diuerse kindes; not to sowe their field with mingled seede, and not to suffer a garment of diuerse things, as of linnen and woollen, to come vpon them. In these words God forbids hypocrisie, for it is the hypocrite that soweth diuerse seedes and graines, that speakes well, but doth ill: that hath wheate in his mouth, and tares in his heart: that is clouthed with the garment of vertue before men, and with the rags of impietie before God: and that reproues other, for that he doth himselfe. There is a kind of rotten wood, and some shales of fishes, that glimmer in the night, and yeeld forth, not a true, but a seeming light: so hypocrites haue an appearing light of vertue, but no substance thereof: and they ambitiously affect an opinion of vertue, more by iudging and controlling of other, then by reforming themselues. It is written of the fore, that he faines himselfe dead when he comes among birdes and pulterie: but when he sees them come neere vnto him, he suddenly praies on them: so the hypocrite like one dead to the world, and a man mortified, and a

Iob. 7. 24. Leu. 19. 19.

Epiphan. in physiolog.

sharpe

sharpe led to the slaughter, conuerseth among the harmeles, so long, till he get some occasion of calumniating, biting, and reprehending. *Matt. 3.7*

This is Iohn Baptists generation of Vipers: that inwardly nourish poyson, but outwardly hisse forth a kinde of zeale.

If we be desirous to see hypocrisie exemplified in true performance: let vs consider, how Ahaz being commaunded, to aske a signe of the Lord for his deliuerance from the furious wrath of Rezin the King of Aram, and Rekah Remaliahs sonne, that for a time were as smoking fire-brands, but should quickly be quenched: and how he fained, that he would not tempt God, nor offend him by requiring a signe: though indeed he regarded not how much he greeued the Lord: let vs consider, how couertly Ieroboams wife disguised her selfe, when she went to Ahijah the prophet, to aske what should become of her sonne that was sicke: how smoothingly Amaziah perswaded Amos the Prophet, to flee into the land of Iudah, and to liue and prophecie there: but not to prophecie in Bethel, because it was the Kings chappell, & the Kings court: how cunningly Gehazi counterfaited, both with Naaman, to get a reward, and with Elisha his Maister, at his returne, as though *Esai. 7. 10.* *1. King. 14. 2.* *Amos 7. 12.* *2. King. 5. 22.*

he

Ezra.4.2. he had gone no whither: let vs consider, how the enemies of the Iewes beyond the Riuer, came colourably vnto them, as though they would haue aided them in the building of the Temple; whereas indeed they hindred it by their possible endeuour, & accused the Iewes of wickednes and rebellion, and wrote letters to Artaxerxes for the staie and stopping of the
Neh.5.2. worke: and how Sanballat and Geshem sent vnto Nehemiah, that he should méete them; as though they would haue conferred with him for the furtherance of the repairing of the walls of Ierusalem; they being fully minded to worke Nehemiahs euill, and to ouerthrow the building which he had repaired: Let vs consider these things, and we shall cléerely perceiue, that the vsage of hypocrisie is, vnder a maske of sincéritie and plainenes, to couer
Mar. 7.3 all iniquitie and doublenes. The Iewes that did not eate without often washing of their hands, though they came but from the market: honouring God with lips, when their heart was farre from him, and worshiping God in vaine, teaching for doctrines the com-
Luk.6.2. mandement and tradition of men: the Pharisees that were so scrupulous, that they rebuked the disciples of Christ, for plucking eares of corne on a Sabbath day; albeit they were hungrie, and might therefore defend themselues

selues by the example of Dauid, who when he was an hungred, entered into the house of God, and eate the shew-bread, and gaue to his followers which was not lawfull to eate, but for the Priest onely: the ruler of the synagogue, that blamed the diseased to come to Christ to be healed on the Sabbath: esteeming it to be lawfull then to lose an ore or an asse from the stall, but vnlawfull then to lose a man or woman from an infirmitie: the persecutors of our Sauiour that had no conscience, to accuse him falsely, and with all violence and bloudines to procure his death, yet that forbare to enter into the common Hall, least they should be defiled, and might not eate the Passeouer with externall sanctitie, and that thought it not lawfull, to put the money into the treasurie, which Iudas the Traytour had brought againe, because it was the price of blod, though their selues had paied it for betraying the innocēt lambe of God: Simon the Sorceror, that had a kinde of temporarie and historicall faith, and was baptized, and continued with Saint Philip: albeit he had neither part nor fellowship in the busines; for his heart was not right in the sight of God, and he was in the gall of bitternes and bond of iniquitie: Ananias, that made, as if he were a true disciple, and bare vnfained

Luk. 13. 14.
Ioh. 18. 28.
Matt. 27. 6.
Act. 8. 16.
Act. 5. 1.

lone to the brethren, yet that put aside part
Act.23. of the price of his possession, and lyed to the
2.3. holy Ghost: the high Priest of the same name,
that heard the cause of Paul, and sitting (as a
whited wall) to iudge him according to the
lawe, commanded him to be smitten cõtrarie
Rev.3.9. to the lawe: and those dissemblers, that in the
Church of Philadelphia called themselues
Iewes, when they were the synagogue of Sa-
than, & nothing lesse then Iewes of circumci-
sed hearts: these, and all these are the lively I-
mage, picture, and representation of counter-
faiting, hypocrisie, and dissimulation.

Thus we see, the vgly shape of an hypocrite;
and how Chymæra-like he is compact of di-
uerse formes: let vs also consider the punish-
ment of hypocrisie. Hypocrisie is darkenes: for
Matt.6. where there is no sincerity, there is darkenes;
22.23. as Christ teacheth, saying; The light of the
body is the eye; if then thine eye be single, thy
whole body shall be light: but if thine eye be
wicked, then all thy body shall be darke: wher-
fore if the light that is in thee, be darkenes,
how great is that darkenes? If hypocrisie be
darkenes, & a worke of darkenes; where shall
it be punished but in vtter darkenes? Take
him away, saith the king, and cast him into
vtter darkenes: there shall be weeping and
Iob.8.11. gnashing of teeth. Can a rush growe without
12.13.14. myre? Or can the grasse growe without water,
15. though

though it were greene, and not cut downe, yet ſhall it wither before any other hearb: ſo are the pathes of all that forget God, and the hypocrites hope ſhall periſh: his confidence alſo ſhal be cut off, & his truſt ſhall be as the houſe of a ſpider: he ſhall leane vpon his houſe, but it ſhall not ſtand; he ſhall holde him faſt by it, yet ſhall it not endure; as Bildad once ſaid to his afflicted friend; God ſhall deſtroy the hypocrite, as the Vine doth her ſowre grape, and ſhall caſt him off, as the olive doth her flowers for the congregation of Hypocrites ſhall be deſolate, and fire ſhall deuoure the houſes of bribes. The reioycing of the wicked is ſhort, and the ioy of the hypocrites is but a moment: though his excellencie mount vp to the Heauen, and his head reach vnto the clouds; yet ſhal he periſh for euer like his dunge, and they which haue ſeene him, ſhall ſay, where is he? he ſhall flee away as a dreame, and they ſhall not finde him, & ſhall paſſe away as a viſion of the night: ſo that the eye which had ſeene him, ſhall doe ſo no more, & his place ſhall ſee him no more. Chriſt ſpeaking of the euill ſeruant that ſhall ſay in his heart, My maiſter doth defer his comming, and therefore ſhall begin to ſmite his fellowes, & to eate, and to drinke with the drunken, that ſeruants Maiſter will come (ſaith he) in a day when he looketh not for him, and in an houre that he is not ware

Iob. 15. 33. 34. *Iob.* 20. 5. 6. 7. 8. 9. *Mat.* 24. 48.

of; and will cut him off, and giue him his portion with hypocrits; there shall be weeping and gnashing of teeth: And what is the portion of hypocrites? What, but that spoken of in the scripture? which saith, that the hypocrite shall not come before God. It is grieuous, to be tortured in fire and brimstone: it is grieuous, to be thrust out of the blessed companie, and out of heauenly glorie: it is grieuous, to know that there shall be none end of these torments: but how vnspeakable and intollerable anguish shall it be, to be secluded and separated from the very sight of heauen, and of the king of immortalitie: so that nothing shall be seene, heard, or felt, but lamentation, woe and mourning? Wherefore if we will auoid these extreame and exquisite paines; we must in no case presume to come to the wedding, but in the wedding garment. One saies of earthly glorie, and reputation of this world; *Compendiaria est via ad gloriam, vt qualis quisq; haberi vult, talis sit*; It is the readie way to glory, that euery one be such a one indeed, as he would seeme to be. Much more it may be said of eternall glorie, that the direct way to it, is to be such Christians indeed, as we appeare outwardly to be: that is, to be godly in word, and godly in worke. Seneca saies, That it makes a far greater matter, what manner

Iob. 13. 16

Cic. lib. 1. Offic.

manner of person thou appeare to thy selfe, then what manner of person thou appeare to other: and, that none can long beare a counterfaite shewe; *ficta in naturam suam citò recidunt*, fained things doe soone returne to their owne nature; but those things that are supported by truth, and doe rise from soliditie, they growe greater and better; as he writes to Nero the Emperour; God is the soūder, searcher, & sey of hearts; God is not mockt: God cannot be blinded; God will quickly desire the guest that is not fitly apparelled: God will challenge him, and say vnto him, Friend, how camest thou in hither? and hast not on a wedding garment: God will punish him, & commaund his Angels to take him away, and to cast him into vtter darkenes, where shall be weeping & gnashing of teeth. None knoweth the things of a man, saue the spirit of a man, which is in him: therefore euery one must seuerally enter into the closet of his own mind, and examine his owne soule priuately, whether his heart be sincere before the Lord, and whether his soule be free from hypocrisie and dissimulation. God deceiues none, and may be deceiued of none: his eyes are the infallible touchstone, that trie our faith, whether it be true, liuely, and effectuall. But the fruits of good workes, are the touchstone, whereby men

Epist. 87.

1. *Cor.* 2. 11.

Matt.22. 33.35. Matt.7. 16.17.18. make iudgmēt of faith. And for this cause our Sauiour saith; Either make the tree good, & his fruit good; or else make the tree euill, & his fruit euill, for the tree is knowne by his fruite: do mē gather grapes of thorns? or figs of thistles? so euery good tree bringeth forth good fruit, and a corrupt tree bringeth forth euill fruit; a good tree cānot bring forth euil fruit: neither cān a corrupt tree bring forth good fruit: a good man out of the good treasure of his heart, bringeth forth good things; and an euill man, out of an euill treasure, bringeth forth euill things: for of the abundance of the heart the mouth speaketh. Where there is sœne zeale and deuotion charitie and commiseration, patiēce & humilitie, an earnest endeuour & sincere desire to kēpe the lawe of God: it may be said, that there is a Christian faith, and there is an vnfained Christian. Where there is sœne coldnes in religion: neglect of the word, prayer, and sacraments: enuie, strife, malice, couetousnes, deceit, dissimulation, pride, incontinencie, swearing, drunkennes, and other markes of the flesh: it may be said, that there is no manifest step and trace of true faith, there is no sincere Christianitie, there is no signe of the marriage garment. Where there is sœne haunting of the Church, & listning to sermons, and outward fauour & countenance to the word of God, and frequenting of

of the vse of the Sacraments, and continuall boasting of faith & profession, yet without the life and soule of faith and profession, which is performance and practise: it may be said, that there is false semblance and hypocrisie: or else what manner of thing is hypocrisie?

It is said of Epicurus, that he did put on but the bare habite of a Philosopher, and was not a Philosopher in truth. It may as truely be spoken, that many in this age put on but the naked shape of Christians, and are not Christians indeed: and that many colour their wickednes by outward pretence of religion, and by bearing Bibles in their hands, and the word in their mouth, though it be never setled in their hearts: being like the Carbuncle, that hath a firie shew, yet never flames: and like those that vse muske and pomanders, to conceale their vnsauorie and stinking breath. Diogenes seeing one clothed in a Lyons skin, & flattering himselfe, as if he were thereby valorous: Wilt thou not cease, (saith he) to disgrace the apparell of valour? & may it not be said to him, that hath but a shew of godlines, and religion, and by works denieth the power thereof: Wilt thou not cease to disgrace the profession of Christianitie? For as Alexander the great, when some commended the frugalitie of Antipater, in that he led an austere life, exempt

Cic. 3. Tuscul.

Laer. l. 6. cap. 2.

2. Tim. 3. 5.

Plut. in regum & Imperat. apoph.

exempt from all deliciousnes, he said that Antipater wore a white cloake outwardly, but inwardly his heart was wholly of purple colour; wherein he glaunced at his dissembled parsimonie and thriftines, whereas else his heart desired honors and the purple robes of Princes, euen so againſt the outward zeale, and pietie, and protestations, and humilitie of some in our time, it may be obiected, that these are but the disguised cloakes of hypocrisie, seruing onely for the shadowing & shrowding of irreligiousnesse, impietie, falsehood, and haughtines. There was once an Eleazar, that could be drawne to play the hypocrite, by no flatteries and allurements, no not to saue his life thereby, and to auoid most grieuous tortures: though he might haue done it, by eating indeed such flesh as was lawfull for him to vse, and onely by fayning that he did eate swines flesh: but he considered discretly, as became his age, and the excellencie of his ancient yeares, and the honour of his graie haires, and his most honest conuersation from his childhood, but chiefly the holy lawe made and giuen by God; therefore he desired rather straight waies to be sent to the graue, then to play the dissembler; and he gaue this answere, to them that priuately had giuen him counsell to vse dissimulation for his life: It becommeth not our age, said he

2. *Macc.* 6.23.

he, to dissemble, whereby many young persons might thinke, that Eleazar, being fourescore yeeres olde and tenne, were now gone to another Religion: and so through mine hypocrisie (for a little time of a transitorie life) they might be deceiued by me, & I should procure malediction & reproach to mine olde age: For though I were now deliuered from the torments of men, yet could not I escape the hand of the Almightie, neither aliue nor dead. *De morte patris sui.*

And Nazianzene could once say of his Father that he chastised pride, and loued humilitie, not fainedly, or superficially, or colorably; and that hee reposed humilitie in the secrete closet of his soule, and not in his garments, or bowing downe of his necke, or lowe speech, or thicke and long beard, or coloured haire, or graue pace in going: for these things (saith he) are easily deuised, yet quickly reproued; for no counterfait thing can be durable. *Matt. 21. 28.* Such men there were once: but where are they now to be found? and how rare are they? Are there not in these dayes farre more, that are like the younger sonne, that being cõmanded of his Father, to worke in the Vineyarde, saide, I will Sir, yet went not; then that are like the elder sonne, who being commanded to worke in the vineyard, said, I will not, yet afterward he repented himselfe, and went.

Are there not some, that say, The Temple *Ier. 7. 4.*

of

of the Lord, the temple of the Lord, this is the tẽple of the Lorde, & yet they amend not their waies & works, nor execute iudgemẽt betwẽ a man & his Neighbour, but they oppresse the stranger, the fatherles and the widow?

Are there not some, that iudge for reward, and teach for hyre, and Prophecie for money; and yet will leane vpon the Lorde, and say, Is not the Lorde among vs? As though they would vaile their sin by the vizard of leaning on Gods law. Are there not some, that are very quick of sight in earthly things, & yet blind in these things which pertaine to the heauenly life? & that are those Hypocrites, that can discerne the face of the Earth, and of the skie, but cannot discerne the acceptable time & day of saluation. Are there not some, that seeke the praise of men, wher they do good works, blowing the trumpet when they giue almes, praying with ostentation and vaineglorie, fasting with sowre and disfigured faces, and that seek to merite their saluation, and to sanctifie their soules, by their outward and dissembled holines? Whereas God abhorreth their colozing and dissimulation, and God loketh vnto him that is poore & of a contrite spirite, & trembleth at his words: but their Hypocriticall works he will reiect, as he reiected the Iewish oblations, when he saide of them; He that killeth a bul-

Mic. 3. 11

Luk. 12. 55. 56.

Matt. 6. 2.

Isa. 66. 2.

Bullocke, is as if he slew a man; he that sacrificeth a sheepe, as if he cut off a dogges necke; hee that offereth an Oblation, as if he offered swines blood; he that remembreth incense, as if he blessed an Idole; & the reason is, because they had chosen their owne wayes, and their soule delighted in their abominations.

For they that bragge and vaunt of their owne worthinesse, are that generation that are pure in their owne eyes, & yet are not washed from their filthines: And therefore whē they do good, or lesse ill then others, in that they cast it in Gods teeth, & thinke thereby to win mercie, they are sollisher then beggars, who when they implore helpe & Almes of men, they shew not forth costly garments, but sores & naked limmes. When the Emperor Fredericke the third, heard one say, ỹ he would goe into those places, where no hypocrites were, Thou must thē (said he) fly beyond the remote Sauromates & the ycie Ocean; & yet whē thou cōmest thither, the place will not be clean without hypocrisie; vnles thou be a God, & not a man. For perhaps the Emperor remembred ỹ saying of the mā of God, Euery one is an hypocrite; & therefore affirmed that Hypocrisie aboūdeth euery where. Our dayes were happy, if it might be said to none; What hast thou to do to declare Gods ordinances, that thou shouldst take Gods

Prou. 30. 12.

Ber. serm. de Aduētu Domini.

Isai. 9. 17.

Psal. 50. 16. 17. 18 19. 20. 22

couc-

couenãt in thy mouth? seing thou hatest to be reformed, & hast cast his words behind thee: For whẽ thou seest a thiefe, thou runnest with him; and thou art partaker with the Adulterers: thou giuest thy mouth to euill, & with thy Tongue thou forgest deceit; thou sittest and speakest against thy Brother, and slanderest thy Mothers sonne: ô consider this yee that forget God; least he teare you in pieces, and there be none that can deliuer you.

Ezek. 14. 3. Is it not found among vs, as Ezechiel found among the Iewes, that many dissemble, as though they would hearken to the admonitions of Gods word, when they haue set vp their Idols of sinne in their harts, and put the stumbling blockes of iniquitie before their faces. *Eccluſ. 19. 25.* Is it not found among vs, that some being about wicked purposes, doe bowe themselues downe, and are sad; when their inward parts burne altogether with deceit? *Ier. 5. 2. 12.* Is it not found among vs, that some say, The Lord liueth; yet doe sweare falsely? and for all their pretensed pietie, yet doe not sincerely feare the Lord: Nor are afraid of his presence, which hath placed the Sand for the boundes of the Sea, by the perpetuall decree that it cannot passe, and though the waues thereof rage, yet they cannot preuaile: though they roare, yet can they not passe ouer it. Is it not found among

among vs, that some are named Christians, and thereby beare in hand, that they are full of Faith & good workes: but when they speake of the vilenes of sinne, of saluation, of immortalitie, and of heauenly and spirituall things, they shew, that it comes out of a wrong howe; they cannot say with the Psalmist: The zeale of thine house hath eaten mee; my zeale hath euen consumed mee, because Gods enemies haue forgotten his words. But as when Callidius said, that he would proue by witnesses and writings, and examinations, that Gallus went about to poyson him; but hee spake so hainous a matter vō so calme a countenance, so fainte voice, and so remisse gesture, that Cicero (the Aduocate of the person accused,) gathered by his gesture and action, that hee spake fainedly, and therefore saide, *Tu, nisi fingeres, Callidi, sic ageres?* ô Callidius, Wouldest thou so pleade the cause, vnlesse thou didst dissemble? So when these keye-colde Christians say, that they hate sinne, embrace vertue, beliue in Christ, loue his Gospell, and their brethren; they do it so remissely and faintly, that it may be excepted, & said against them; would you so slenderlie and negligently speake of these things, if you were so well resolued?

Psal. 69. 9. & 119. 139.

On the contrary, there are some so forward in citing scripture, in reprehending of sinne, in glo-

glorious protestation of their faith, hope, and charitie, in listning to the Word, read, & preached, as it may be thoght, that they are mounted high in the steps of mortification, and that they are crucified to the world, and the desires thereof: but if we approch to the fig-tree, that flourisheth with such faire & greene leaues, we shall finde no fruite thereon; but shall thinke, that those Iewes are reuiued, that were wont to talke of the Prophet by the walles, and in the dores of houses, and to speake one to another, & euery one to his brother, saying, Come I pray you, & heare what is the Word that cõmeth from the Lorde; yet when they sat before the Prophet, and heard his wordes, they would not doe them; but with their mouthes they made iests, and their hearts went after couetousnes; & the Prophet was vnto them, as a iesting song of one that hath a pleasant voyce and can sing well: For they heard his wordes, but they did them not.

Matt. 21. 19.

Ezek. 33. 30. 31. 32

It were to be wished, that it were not true that one saith, that if the closet of mens hearts were vnlockt, & the cloudes of the countenãce chased away, there would be seene strange mõsters lodging in the heart; as strãge as Nilus, and Ganges & Lybia, & Caucasus haue brought forth. There would be found the bloody Tyger, the cruell Lyon, the sauage Wolfe, the venemous

nemous Basiliske, the Aspe, that bringes into a deadly drowzinesse, the stinging Scorpion, the counterfeiting Crocodile, the false Fore, and the dissembling Hiena. And it would appeare that oftentimes fained godlines couers cruelti, and a godly shewe shrowdes wickednes; whereas on the other side, naked vertue, is oftentimes courtesly attired, and lodgeth in a homely cottage, and boasteth not of lofty tities, and scornes popular applauses, and followes not great Patrones, but seekes by all meanes to liue retiredly, in a secret habitation.

En veterũ Phariſaiſmũ, & recentẽ papiſmum.

If then Hypocrisie be so odious in the eyes of God, and shall bee so sharpely punished in the worlde to come, and bee so daily and vsually found in the liues of men. For these dayes are no freer then Paules time, wherein there were some, that did professe, that they knewe God, but by workes denyed him, and were abhominable, and disobedient, and vnto euery good worke reprobate. *Tit. 1. 16.*

Let vs stedfastly cleaue to the Lorde, with full purpose of heart; and let vs abandon hypocrisie, that wee may please the Lorde; and let vs reiect dissimulation, that wee may be blessed; and let vs anoyde counterfeiting; that wee may not bee fashioned accroding to this present Worlde; and let vs not presume to carrie the Name of *CHRIST*, with-

without sinceritie of Faith and christian life, and godlines of conuersation, and continuance in well-doing.

Greg. in Homil.

For it is not enough to begin well, except we persieuere, *Quum desideria bona concipimus, semen in terram mittimus*; When we conceiue good desires, we cast seede on the ground; and when we begin to doe well, then springs vp the blade: and when we profite in well doing, then appeare the eare; and when wee are rooted and stablished in well doing, then there is full Corne in the eare. Let vs not fall away from well doing, till the Harueſt come that our workes may be plentifully rewarded: for in due time we shall reape, if we faint not.

Gal. 6. 9. Chrisſ. in Mat. 4. Hom. 53.

The money of this world, if it be enclosed in a bag, it remaines alone, but if it be current, and goe from hand to hand it is multiplied by the vse thereof: So the Faith of a Christian, if it be kept close prisoner in the heart, it not onely abides alone, but it is lessened by idlenes, and waxeth loathsull, and at last falles to nothing: but if it be daily exercised in the scriptures, and stirred vp by good speeches, and confirmed by good workes, it will not onely multiplie, but also neuer cease to growe and encrease, till it bring vs to the marriage of the Lambe of God, *CHRIST IESVS*, in heauen, where wee shall haue the end of our Faith,

sum

Euen the saluation of our soules.

The God of peace, that brought againe from the dead, our Lord Iesus Christ, the great Shepheard of the sheepe, through the blood of the euerlasting Couenant, make vs perfect in all good workes, to doe his will, working in vs, which is pleasing in his sight, through Iesus Christ, to whom be praise for-euer and euer. Amen. *Heb. 13. 20. 21.*

Hovv to vanquish Sathan.

1. *Pet.* 5. 8. 9.

Be sober, and watch: for your adversarie the Diuell as a roaring Lyon, walketh about, seeking whom he may deuoure: whom resist stedfast in the faith.

MAn naturally is desirous of peace & quietnes, & abhorreth veration & trouble: yet when he hath obtained his desire, being to secure, and yeelding himselfe a captiue and slaue to the suggestions of the flesh and Sathan, he abuseth ease & tranquillitie to his owne hurt and destruction. And therefore that we may auoide securitie and be heedfull, the Scriptures do often shew vnto vs, how full of dangers our life is, in that they compare it, sometimes to a Pilgrimage; sometimes to a Warfare. Note what the Patriarke Iacob said, when *Pharaoh* asked of him how olde

stone he was; The whole time (saith he) of my pilgrimage, is an hundred and thirtie yeeres; fewe, and euill; (and full of trouble) haue the daies of my life bene. *Gen.47.9.*

Note what penitent Iob said of his life; Is there not an appointed Time for man vpon earth: and are not his daies, as the daies of an hireling? As a seruãt longeth for the shadowe, and an hireling longeth for the end of his worke; So I haue had as an inheritance the monethes of vanitie; & painefull nights haue bene appointed vnto me: my daies are swifter then a Weauers thirtle. *Iob.7.1.2.3.6.*

Note what Moses, the man of God, saith, Thou (ô God) turnest man to destruction; Againe thou sayest, Returne yee sonnes of *Adam*, thou hast ouerflowed them, they are as a sleepe; In the morning, he groweth like the grasse; in the morning it flourisheth & groweth, in the euening it is cut downe and withereth: the time of our life is threescore yeeres & ten, and if they be of strength, fourscore yeeres: yet their strength is but labour & sorrow; for it is cut off quickly, & we flee away. *Psal 90. 3.5.6.10.*

Note what the great Apostle S. Paule saith, We wrestle not against flesh and blood, but against Principalities, against powers, and against the worldly gouernours the Princes of the darknes of this world, against spirituall wickednesse, which are the high places. *Ephes.6. 12.13.*

And therefore he addes presently, For this cause take vnto you the whole armor of God, that yee may be able to resist in the euill day, and having finished all things stand fast. Euen so doth Peter in this present place, declaring vnto vs the couterwaites of Sathan, and exhorting vs diligently to beware & take heed of them: And therefore he saith, Be sober, and watch: for your aduersarie, &c. In which words the holy Apostle doth three things: first he exhortes vs vnto a continuall care for our saluation, which care consisteth in sobrietie, & vigilancie, or watchfulnes, in these words; Be sober, & watch: secondly, he addes a reason of his exhortation, and therein is contained a description of our grand enemie Sathan, in these words, For your aduersarie the Diuell, as a roaring Lyon walketh about seeking who he may deuoure. Thirdly, he shewes what we must doe in this case, in these words; Whom resist, stedfast in the faith.

1. We must continually care for our saluation.

First then, the Apostle commends vnto vs a perpetual care and studie, for the saning and health of our soules. And because he hath an eye and respect to warfare, he vseth a double metaphore & borrowed speech from the things that are requisite, and necessarie in Earthly warfare, and Militarie discipline.

The first borrowed phrase is this, Be sober:

that

that is, vse temperãcie in all your actiõs. For as surfeting & drunkennes makes the body vnapt for worldly busines. So they that drowne their soules in the sinke of earthly delights & pleasures, they cãnot desire & follow the kingdoms of heauen. And as the worldly soldior, that stuffes & crams himselfe to full wt meate and drinke, cannot readily & nimbly resist his bodily enemie; So *CHRISTS* soldior that liues intemperately, cannot withstand the enemies of his soule, as he ought to doe. And therefore the Apostle sayes, Be sober. When Peter saith, Be sober, hee saith no other, then that which Christ saith; Take heede to your selues, least at any time your hearts be oppressed with surfetting & drunkennes, and cares of this life, & least that day come on you at vnawares. For as a Snare shall it come on all them that dwel on the face of the whole earth. watch therefore, & pray continually, that yee may bee counted worthie to escape all these things that shal come to passe, & that yee may stand before the Sonne of man. When Peter saith be sober, he saith no other, the same which Paul saith, It is now time that wee should arise out of sleepe, for now is our saluation neerer, then when wee beleeued it: the night is past, & the day is at hand, let vs therefore cast away the works of darknes, & let vs put on the armor of *Luk.* 21. 34. 35. 39 *Rom* 13. 11. 12. 13.

light: so that we walke honestly as in the day, not in gluttony, & dronkennes, neither in chambering & wantonnes, nor in strife and envie.

1.Thess.5. 5.6.7.8. Whē Peter saith, Be sober, it is no other, then that which Paul saith againe, Yee are all the children of light, & the children of ỹ day: we are not of the night, neither of darknes: therefore let vs not sleepe as doe other, but let vs watch and be sober: for they that sleepe, sleepe in the night, & they that be dronken, are dronken in the night: but let vs which are of the day, be sober.

Ephes.4. 22.23.24 Whē Peter saith, be sober, it is no other, then ỹ which Paul saith againe, cast off, concerning ỹ conversation in time past, that old man which is corrupt through the deceivable lusts, & be renued in the spirite of your minde: & put on the new man, which after God is created vnto righteousnes & true holines. And what is temperācie or sobrietie? It is a vertue that moderates the desires of meat & drink, that we may neither by excesse hinder meditation & prayer, ethe labors of our calling, nor yet on the other side, hurte our bodily health by to much abstinence. Therefore else where our Apostle saith, Be sober & watching in praier. For what attention, or intention hā drōkards vse in praier & how cā they muse, & thinke deuoutly of God & godly things? S. Basil saith truely, Drunkennes chaseth away the gifts of ỹ holy Spirit, smoke dri-

driveth away Bees; & drúkennes driuet away the gifts of the holy Ghoſt. And the Pathetick Poet ſaith well, *Corpus onuſtum.*

Hesternæ vitia, animum quæ pragnauit vna,
Atq; affixit humo diuinæ particulam auræ. *Horat. ſer. l. 2. ſat. 2.*

When the body is surcharged with excesſiue diet, it burdens the minde alſo, and faſtenſth to the earth that portion of the diuine breath.

Drunkennesſe (ſaith Austin) is a flattering Diuell, a ſweet poyſon, a pleaſant ſinne, whom whoſoeuer hath, hath not himſelfe; which whoſoeuer commits, not ſo much commits ſinne, as is altogheter made ſinne. Drunkennesſe is the bewitching Circe, that metamorphoſeth & turneth men into Swine, & Dogs, and Lyons, & Apes; diſcouering and ſetting auſſire the vices that were before ſecret, and bringing forth into the light of the Sunne thoſe qualities of the minde, which were lurking in cloſe caues and cabbines. *In ſermone quod.*

When the inchaſt proteſteth and publiſheth his diſeaſe, then the wanton reſcaines, not tongue, nor hand; then appeares the pride of the inſolent, the cruelties of the vnmercifull, the enuie of the malignant, *Omne vitium ceſſatur, & prodit:* euery vice then rageth and ruſheth foorth. And who becomes not a Beaſt (in his Drunkennesſe?) when *Ser. ep. 8*

And therefore he addes presently, For this cause take vnto you the whole armor of God, that yee may be able to resist in the euill day, and hauing finished all things stand fast. Euen so doth Peter in this present place; declaring vnto vs the counterwaites of Sathan, and exhorting vs diligently to beware & take heed of them: And therefore he saith, Be sober, and watch: for your aduersarie, &c. In which words the holy Apostle doth three things: first he exhortes vs vnto a continuall care for our saluation, which care consisteth in sobrietie, & vigilancie, or watchfulnes, in these words; Be sober, & watch: secondly, he addes a reason of his exhortation, and therein is contained a description of our grand-enemie Sathan, in these words; For your aduersarie the Diuell, as a roaring Lyon walketh about seeking who he may deuoure. Thirdly, he shewes what we must doe in this case, in these words; Whom resist, (stedfast in the faith.

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4.Pet.4.7. Be sober & watching in praier. For what attention, or intention cā dronkards vse in praier? how cā they muse, & thinke deuoutly of Gods godly things? S Basil saith truely, Drunkenes chaseth away the gifts of ỹ holy Spirit, smoke dri-

driueth away Bees; & drunkennes driuet away the gifts of the holy Ghost. And the Hathenish Poet saith well, *Corpus onustum.* *Horat. ser. l. 2. sat. 2.*

Hesternu vitijs, animum quæ pragnanat una,
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When the body is surcharged with excesse diet, it burdens the minde also, and sasteneth to the earth that portion of the diuine breath.

Drunkennesse (saith Austin) is a flattering Diuell, a sweet poyson, a pleasant sinne, which whosoeuer hath, hath not himselfe; which whosoeuer commits, not so much commits sinne, as is altogether made sinne. Drunkennesse is the bewitching Circe, that metamorphoseth & turneth men into Swine, & Dogs, and Lyons, & Apes; discouering and setting asside the vices that were before secret, and bringing forth into the light of the Sunne those qualities of the minde, which were lurking in close caues and cabbines. *In sermone quod.*

When the vnchast professeth and publisheth his disease, then the wanton refraines, nor tongue, nor hand, then appeares the pride of the insolent, the cruelties of the vnmercifull, the enuie of the maligoant, *Omne vitium ebullit, & prodit*: Euery vice then rageth and rusheth forth. And who becomes not a Beast (in his Drunkennesse) when *Sen. ep. 8*



he knowes not himselfe, nor others; he cannot speake plainely & intelligiblie; he speakes to no purpose; he rowles his eyes; he staggars and reles; he vtters and vomits his owne secrets and shame; he feles the swimming of the head; he imagineth one candle to be two; and that the very house wherein he sitteth rounds about him: & he findes that of the Poet verified in himself, *Magnum hoc vitium est vinum: Pedes captat primum: lubricat deinde linguam.*

Plautus in Pseudolo.

That the great fault of immoderatie drinking of wine is this, that like a craftie wrestler, it first seekes to trippe vp the heeles.

Drunkennesse makes men worse then beasts: For beasts will not by compulsion take more meate or drinke, then their nature craueth: And therefore Drunkards, & those that enforce others to drinke excessiuely, are in this respect to be iudged worse then Asses, and worse then Dogs, saith S. Chrysostome.

Hom. 58. in Matth.

If therefore we will thinke reuerently of God and his workes, and pray zealously, and gouerne & manage our life circumspectly & rightly, we must embrace sobrietie. The passages and conduits through which our dyet palleth into our bodies are but small, and narrowe, to teach vs moderatie & temperancie. And what ariseth from immoderate swilling & gurmandizing, but thicke, grosse, & troublous vapors, which

which doe manifold hurt to the contemplation of the minde: and doe cause almost a continuall giddines and dizzines of the head: and bring forth doting and lotious phantasies: as both daily experience proueth, and the Prophet witnesseth, saying: Wine, and new wine take away the heart of man? And. Seneca among many other things, which he speakes of the shunning of drunkennes, saith, *Vitia tam concepta, etiam sine vino durant*, that Vices bred in wine, doe continue also after wine: and that continuall drunkennes brings the minde to furie: and elswhere he doubtes not to call drunkennes wil ful madnes, because men wittingly, willingly, and wilfully doe it: which moued that learned father to say boldly, That the furious and possessed of an euill Spirit, is to be pitied; but the drunkard that behaueth himselfe like to the frantick person, is worthie of no pitie; because he seeketh the vncleane Spirit of his owne accord. Further, if we will preserue our bodily health, let vs embrace sobrietie. For one saith well, That enough is foode, and health, and pleasure, but too much is infection, and paine, and sicknes. Doe we not see, how too much watring choakes an herbe and plant, but moderate moistening quickens it? so many diseases are procured, and bodies weakened, and

Hos. 4. 11.

Lib. 12. Epist. 4.

Epist. 23. Basil mag. Ser. de ebriet.

Chrys.

and kild by excesse: but many maladies are avoided by sobrietie. For intemperantie is the breeder and feeder of many infirmities of the body, and where sobrietie hath no place there Aire, and earth, and water, and fire, are mingled together: that is, there is congestes and cast into one paunch the foules of the aire, the fruits of the earth, the fishes of the sea, and strong wine, hoate spices, and the like enflaming and fierie matter. When the elements are thus confused, variable tempests and thunderings must needs arise in the braine, and rheumes and catarhes are engendred by the continuall ascending of the vapors; for that the stomache so feared with hoate and cold, moist and drie, soft and hard, beanie and light, cannot but hoyle and tumble like a wrestles Sea.

We that will be safe from these stormes, and be unattainted of diuerse sicknesses, must retaine sobrietie. And it is not onely true, that many diseases are avoided by sobrietie; but more may be also said, that many diseases are remedied and driuen away by sobrietie: As may be confirmed by the speech of a famous Physitian, who saies, that many great diseases are cured by abstinencie and rest: and by the example of Aurelianus the Emperor, of whom it is written, that when he was sicke

Celsus.

he did neuer call the Physition, but cured himselfe by abstinencie. If we will liue continently and chastly, we must embrace sobrietie: for the drunken are easily thrust forward by Sathan vnto vncleannes and wantonnes. It is well obserued of an ancient and learned father, that the drunkennes of one houre, made Noah to vncouer those thighes which before he kept couered for the space of sixe hundred yeares. And who is so forgetfull, as not to remember, or so simple, as not to marke, that Lot committed incest with his owne daughters, when he had drowned his reason and vnderstanding in excessiue wine? *Est Venus in vino, ignis in igne furit*: lust lurkes in excessiue wine, and fierie desires rage through fierie drinkes. If we will shun many enormous actions and speeches, we must embrace sobrietie.

Hier. ep. ad Nepotian.

Gen. 9. 23.

For when men are drunken, for what quarrels, for what slaunders, for what sweatings, for what blasphemies, for what sinnes and vices are they not fit? If we will be masters and gouerners of our wits and vnderstanding, we must embrace sobrietie. For the Philosopher saith, that the Greeke called sobrietie Sophrosynen as it were *Zoosan ten phronesin*, a preseruer of the vnderstanding and wisedome.

Arist.

And

Isocrat. ad Dem. Leotychidas apud Plutar.

And another writes excellently That when the minde is corrupted by wine, it is like a charriot that hath cast off the waggoner. And fitly one answered, when he was asked, Why the Spartanes dranke so little? that other (saith he) may not consult for vs, and giue counsell to vs, but that we may consult for other, and giue counsell to other. Wherin he sharply taxed the intemperate drinker, as at one that is vnfit, either to take aduice, or giue aduice.

But most graphically doth Salomon describe the vnsemelines and effects of drunkennes, when he saith; To whom is woe? to whom is sorrowe? to whom is strife? to whom is murmuring? to whom are wounds without cause? and to whom is the rednes of the eyes? euen to them that tarrie long at the wine; to them that goe, and seeke mixt wine? Looke not thou vpon the wine, when it is red; and when it sheweth his colour in the cup, or goeth downe pleasantly: in the end thereof it will bite like a serpent, and hurt like a Cockatrice; thine eyes shall looke vpon strange women, and thine heart shall speake lewd things: and thou shalt be as one that sleepeth in the midst of the sea, and as he that sleepeth in the top of the mast: they haue striken me, shalt thou say, but I was not sicke; they haue beaten me, but I knewe not when I awooke.

Prou. 23. 29. &c.

Lastly,

Lastly, if we will retaine the grace of God, and his holy spirit, and the inheritance of eternall life, we must embrace sobrietie; and we must not be drunke with wine, wherein is excesse, but be fulfilled with the Spirit: and we must beseech the holy spirit of the Lord to rule us with sobrietie and temperance; for it is his speciall gift, as the Apostle witnesseth; and let drunkards, and gluttons, and all intemperate persons remember this one most short lesson of the Apostle, Be sober: if they will not, but will runne on still in the same excesse of riot; then let them take this for a cooling carde in the heate of their drinke; that drunkards shall not inherite Christs kingdome, but shall lie without the gates of the celestiall and new Ierusalem. If any craue scripture for this, let him search the 5. to the Ephesians, where the Apostle saies, That no whoremonger, neither vncleane person, nor couetous person, which is an Idolater, hath any inheritance in the kingdome of Christ, and of God: and the 22. of the Reuelation, where the Euangelist saith, That without the gates shall be dogges, and enchanters, and whoremongers, and murtherers, and Idolaters, and whosoeuer loueth, or maketh lyes. And are not drunkards, that depriue themselues of reason and common sense; that abuse

Eph. 5. 18. *Gal. 5. 23.*

Eph. 5. 5.

Rev. 22. 15.

buse the good creatures of God; that defile their soules and bodies with vices, and prepare themselues to be as spunges to receiue all iniquitie: are they not comprehended vnder the name of vncleane persons and dogs? If any say, that these are but probabilities and collections: then behold those most clear places, where the holy Ghost saith by the mouth of the Apostle, that drunkards shall not inherite the kingdom of God; and that drunkennes, and gluttonie, are manifest workes of the flesh; and that they which do such things, shall not inherite the kingdome of God.

1. Cor. 6. 10. Gal. 5. 21.

The second Metaphor & borrowed speech, which the Apostle vseth in his exhortation, is likewise taken from earthly souldiers and warfare, when he saith, and watch. If the souldiour that lieth in field against his enemie, be not watchfull; but careles and slepie, how soone may his foes preuent, and circumuent him? so if they that are enrolled souldiours in Christs band, to fight his battels vnder his banner, be remisse, drousie, and negligent, the enemies of their soules may soone ouerthrow and destroy them. It is necessarie therefore for vs to watch. And why must we watch? We must watch for the comming of Christ our Lord and Maister: for so he commaunds, saying; Watch therefore: for ye know not what houre your Maister will come: If this be sure,

sure, that if the good man of the house knew, at what watch the theefe would come, he would surely watch, & not suffer his house to be digged through: therfore be ye also readie; for in the houre that ye thinke not, will the Sonne of man come. And againe: Let your loynes be girded about: and your lights burning: and ye your selues like vnto men that waite for their Maister, when he will returne from the wedding, that when he commeth & knocketh, they may open vnto him immediately. And why must we watch for Christs comming: because it will be suddaine: for the day of the Lord shall come euen as a theefe in the night: for when they shall say peace and safetie, then shall come vpon them suddendestruction, as the trauell vpon a woman with childe. & they shall not escape. And whereto must we watch? we must watch to righteousnes, godlines, vertue, & good workes: for so the Apostle S. Paul doth admonish vs; saying, awake to iust righteously; & sinne not. As if he had said: sin is like the Aspe: for as that Serpent, when it stings any, it brings them into a drousines, and they die sleeping: so they that are hurt with the sting of sinne, fall into a drousie forgetfulnes of God & godlines, and (except the Lord touch their hearts with repentance,) they senselesly slape vp into the

Matt. 24. 42. 43. 44

Luk. 12. 35. 36.

1. *Thess.* 5. 2. 3.

1. *Cor.* 15. 34.

second

Ephes. 5. 14. second death. Awake therefore thou that sleepest, and stand vp from the death of sinne, and Christ shall giue thee light. And why must we watch? we must watch, least Sathan sowe tares among the good seede of Gods word, and take it away out of our hearts; and choake it with the thornes of cares and voluptuous liuing. Matt. 13. 24. 25. For Christ saith expressely, That the kingdome of God is like vnto a man which sowed good seede in his field: but while man slept, there came his enemie, and sowed tares among the wheate, and went his way.

Briefly, wherein must we watch? we must watch in praier: for so our Sauiour taught his disciples; saying, Watch and pray, that ye enter not into temptation. Matt. 26. 41. And again, Watch therefore, and pray continually, that ye may be counted worthy to escape all these things that shall come to passe, and that ye may stand before the sonne of man. Luk. 21. 36.

And so Saint Paul commaunds; continue (saith he) in prayer, and watch in the same with thanksgiuing. Col. 4. 2. And iustly might he commaund vs to pray continually: for what elis is praier to the soule, but that which the kele is to the ship, & the foundation to the house, and the moisture to the tree, and the sinewes and ioynts to the body? Take the kele away, and the ship is dissolued: take the ground-

worke

worke away, and the edifice falles: take the moisture from the tree, and there comes no fruit: take away the sinewes, and cut the ioynts of the bodie, and the members will not hange together: and take away prayer from the soule, and it is exposed as a preie to euery Enemie. Prayer to the Christian is as a sword to the traueller, that chaseth away the theefe; and the bowe of the hunter, that kils the sauage beast: and the fortresse and bulwarke, that defends the cittie and castle: for the wicked spirits are put to flight, when they see our soules armed with supplication; and the enemies that (as greedie beasts) would deuoure our soules, are driuen off by the spirituall arrowes of zealous prayer; and the castle of the soule is protected by prayer, and thereby made inexpugnable: and therefore if prayer be taken from the soule, *perinde est, ac si piscem ex aqua traxeris: vt illis vita aqua, ita animæ preces:* it is as though a fish were drawne out of the water; As water is life to the fish, so prayer is life to the soule. *Chrys. de diuers.*

Art thou in tranquillitie? pray to God, that thy tranquillitie may be permanent. Dost thou see a greeuous storme comming? pray to God, that he would auert it, and turne it into calmenes. Art thou heard? thanke God for hearing thee.

Art thou not heard? perseuere, that thou maiest be heard. For although God defer for a little space: yet he doth it not of hatred towards thee, neither for that he reiects thee, but by deferring, he kepes thee the longer by him: as fathers are wont not to grant presently to their children whō they loue entirely, the things which they desire; but to put them off with some delay, that they may tarrie the longer with them; and desire it the more feruently, and esteeme it the more regardfully, when it is graunted.

Chrysost. de profectu euangelij.

Wherefore since prayer is so profitable and necessarie for vs, let none passe away the time ordained for prayer in sleepe and trifling, and in worldly cares and musings, or in vttering the words of prayer coldly and negligently, and with a roauing and wandring minde, onely vsing his lips: but let vs powre forth our praiers before the Lord with attentiue mindes and carefull hearts. Cyprian saith well, Let the minde muse on nothing else, then that which it praieth for. And againe, How canst thou desire to be heard of God, when thou hearest not thy selfe? *Vis esse deum memorem tui, cum tu ipse memor tui non sis?* Wilt thou haue God to remember thee, when thou remembrest not thy selfe? Bernard also hath a memorable sentence;

tence; I offer (saith he) great iniurie to God; when I pray him, to heare my prayer, which I doe not heare, that vtter it forth: I beseech God to giue heede to me; when I my selfe giue heede, nor to him, nor to my selfe; but (which is much worse) by tossing vncleane and vnprofitable things in my heart, I bring before his sight an horrible stinch. And another said as fitly, that as in a garland it is not enough, for the flowers to be pure and cleane, except the hand that ioynes and binds them vp, be pure and cleane also: in like sort in the prayses and prayers offered to God, not onely the words must be godly, but also the minde whence they proceed. *Chrys. hom. 4. cum esset presbyter designatus.*

The second thing to be considered in Saint Peters words, is a reason of his exhortation; and therein a description of our arch-enemie Sathan; in these words: For your aduersarie the Diuell, as a roaring lyon walketh about, seeking whom he may deuour. S. Peter saies, that we are souldiours, & must fight as long as we remaine in this world; and doth admonish vs, that we haue to do, not with a cõmon enemie, but with one, that like a lyon runnes hither & thither, readie to deuoure: & therefore he infers hereupon, that we must be sober, and watch. And here we may see, what thing our life is, & how the Apostle doth paint it out, 2. *A description of Sathan.*

as that none regenerate by Gods spirit, will not wish continually to be dissolued, and to be with Christ. For we are here exposed to the assaults of Sathan, like a traueller that is to enter into an Inne, full of theeues and robbers.

Without doubt, before he entered into that house, if he must needes enter, he would arme and furnish himself as much as he might, and he would sleepe very little in it, that he might depart againe out of it without hurt. Euen in the like danger doe we liue here on the earth: where Sathan beareth great swaie, and so ruleth in the hearts of worldlings, as that he holdes them captiues at his owne pleasure. This is a terrible matter, if it be duely considered.

And therefore blessed Peter labours to put vs in minde, that we loke to our selues carefully and earnestly; that is, that we be sober, and watch. For we often abuse peace and quietnes, vnto idlenes and sloath: and thence it comes to passe, that now and then the Enemie beguiles and oppresses vs: because thinking our selues free from all daungers, we passe ouer our time in delights and pleasures, as the flesh desireth. How needfull is it, that we should watch? since we haue an Enemie: and what Enemie? that eminent and notable

ble aduersarie the diuell. And what is he? a lyon: and what lyon? a roaring lyon: and what roaring lyon? a roaring lyon wandring vp and downe: and why wandring and walking vp and downe? that he may spoile and deuour the soules of men. This aduersarie is a tempter to impietie: he is the Prince of the world: he is the God of this world: he is that armed man that keepes his house with munition; he is the hugie and hideous whale, that doth swallow the vngodly in the gulfe of perdition: he is that great dragon and old serpent: he is like to lightning, that will pierce most nimbly and straungely, and doe wondrous things, contrarie to all expectation: he hath the power of death: for from him came sinne, and sinne brought forth death: he it is of whom Saint Iohn saith; He that committeth sinne is of the Diuell; for the diuell sinneth from the beginning. And it is to be marked, that he saies not, the Diuell hath sinned; but, the Diuell sinneth; to teach vs, that he doth nothing else but sinne, and entice to sinne.

Matt. 4. 3.
Iob. 12. 31
2. *Cor.* 4. 4
Matt. 12. 29.
Isa. 27. 1.
Rev. 12. 3, 9.
Luk. 10. 18.
Heb. 2. 14.
1. *Iob.* 3. 8.

One cals him *magnum illum Peripateticum*, that great Peripatetick, or walker. And he may wel be so called: for when he stood among the children of God, The Lord said vnto Sathan, whence commest thou?

Iob. 1. 6.

And Sathan answered the Lord, saying, from compassing the earth too and fro, and from walking in it.

Yea, but if Sathan be such a wanderer and compasser of the earth; how can that place of
2.Pet.2.4. Saint Peter stand, where he saies, that God spared not the Angels that had sinned, but cast them downe into Hell, and delivered them into chaines of darkenes, to be kept vn-to damnation? If the wicked Angels are delivered into chaines of darkenes, and so kept; how can they wander vp and downe? The answere hereunto is; that God in the beginning, assone as the Angels had rebelled and sinned against him, he thrust them into Hell, and the depth vnder the earth; and yet in that sort, that as often as it pleaseth him, he suffers them till the last iudgement to goe forth vpon the earth, and againe after a time shuts them vp into the depth, that they may hurt no more, nor no longer, then it seemeth good
Rev.9.1. to his heavenly wisedome. For where we reade, that the keye of the bottomles pit, that is, of Hell, was giuen to an Angell, and when the pit was opened, destroying grasse-hoppers came forth: that is, infernall and hellish spirits, whose king was the Angell of the bottomles pit, and was called in Hebrewe, Abaddon: and in Greeke, Apollyon: that is, a destroyer:

destroyer: and that power was giuen them to vexe and disquiet men for a certaine time: and where we reade, that an Angell descended from heauen, which had the keye of the bottomles pit, and a great chaine in his hand, with which he bound Sathan for a thousand yeares, that he might deceiue the nations no longer, vntill the 1000. yeares were accomplished: for afterward he must be loosed againe for a small space: what may be learned out of this, but that the hellish spirits are so enclosed in their prison, that is, in Hell, and in the depth vnder the earth, that now and then they are sent forth vpon the earth, and then againe shut vp and bound at Gods pleasure? Reu. 20. 1.

But while Sathan is suffered so to compasse the earth, he neuer ceaseth, nor neuer resteth to assaye all enterprises, and vndertake all courses, that he may molest the godly, make himselfe sure of the wicked, and so encrease the subiects of his infernall kingdome. He beguiled Euah in the person of a subtile Serpent. If Paradise had no priuiledge, and if the first woman created holy and vnspotted of sinne, were subiect to his allurements: who can promise securitie to himselfe? He deceiued Saul in the forme of the old, sacred, & graue Samuel: he seduced Ahab Gen. 3.

1.Sa.18. by the mouth of Prophets: he stird vp the
1.King. Patriarke Dauid, to number the people: he
22. moued Paul to be proud of the vision: he
1.Chron. sought to winnow the Apostles as wheate, to
21. sift them to and froe, and to cast them out: he
2.Cor. tempted Christ himselfe: nay he often temp-
12.7. ted him; for it is said, that the Diuell depar-
Luk.22. ted from him for a little season.
31.

Luk.4.13. If this be done in the greene tree, what shall be done in the drie? He that tempted Christ our Maister, will also tempt his seruants, either not to doe good, or if they doe good, to be proud of well doing: and so through pride to poyson their vertuous actions: that as the moth is bred in the garment, and eates the garment: and as the worme ariseth on the heathe, & consumes the heathe: so the haughtie conceit and reputation which they haue imagined of their owne workes, may cause them to lose the things which they haue
2.Chron. wrought, and not to receiue the reward. It is
6.30. he, that though he cannot see the thoughts of the heart, (for that is proper to God alone,) yet because he searches out the affections of the minde, by our speeches, and gestures, and outward behauiour, and constitution and complexion of body, he labours busily to steale the
2.Sam 15. hearts of men from God, as Absolom did the hearts of the Subiects from his father Dauid.

As

As the Cole takes fire, when it is put to it, so that it was apt & fit to take fire: so Sathã notes the inclination, and tempts accordingly; some to Anger, some to wantonnes, some to gluttony, some to pride, some to contention, some to couetousnes: & if resistance be not made, the flame followes, & bellowes & the motiõ breaks out into performance. And yet oftentimes Sathan is deceiued by ꝑ outward lineaments of the bodie, and the coniectures that hee gathers thereupon; for if he could see the inward Faith, Constancie, and other qualities of the minde, there are manie whom he would not tempt; and if he could haue seene the admirable patience of Iob, he would neuer haue bene so often foyled and discomfited. But when hee hath ensnared and bound anie in the Fetters of sinne; as the Poet sayes of Mezentius the Tyrant;

Aug. super Gen. li. 11. c.

Mortua quinetiam iungebat corpora viuis,
Componens manibusq; manus atq; oribus ora;

Virgil. Aeneid. 8.

That hee ioyned dead bodies vnto liuely bodies, laying hand to hand, and mouth to mouth; to the ende the dead should defile and corrupt the liuing: So this cruell Tyrant and torturer of soules, linkes the liuing soule to the loue of the world, and the pleasures of sinne, as to a rotten carkasse; that at the last also the soule may be holden of eternall death. It is he that knowes

knowes that we are born anew of the immortall seede of Gods worde; and therefore he endeuors, either to steale the worde out of our
Luk. 8. 12 hearts, that it may not be rooted; or her withdrawes vs from the Loue, hearing, & reading of it; or else her procures hatred & slaunder against the minister, that his person may make vs to loth the word. It is he that trãsfigureth
2. Cor. 11. himselfe into an angell of light, not in regard
14 of his substãce; for he is stil an angell of darknes; but in regard of his colouring & counterfeiting: For by his glozes, shifts, & superstitions, he will faine himselfe to be an angell of glorie, sent from God out of heauen, and will perswade men to obey his counsels.

It is he that alledgeth Scripture to seduce soules the rather, and pretendeth pietie, vnder the bare shew of Gods word, but he bewraies hiselfe to be a subtle sophister. For as Procrastes the Tyrant of the citie Corydallus, dealt with his guests, making them alwayes fit for his bed; for if they were to long he cutte them shorter; if they were to shorte, he lengthened them with pieces of their owne bodies: So Sathan, (in whose steppes also the Heretikes of all Ages haue walked,) applies scripture to his wicked purpose; either omitting parte thereof, if it serue not his Argument; or else adding somewhat thereto, and interpreting,

and

and wresting it to a wrong sense.

So hee cited Scripture in the tentation of CHRIST, when hee set him on a pinacle of the Temple, and saide vnto him; If thou bee the Sonne of God, cast thy selfe downe: For it is written, that he will giue his Angels charge ouer thee, and with their handes they shall lifte thee vp, least at any time thou shouldest dash thy foote against a stone. *Matt. 4. 6*

He produceth indeed a place of the Psalme: as though God promised, that his Angells should safegard and defend his children, euen when they do despise the meanes that he hath ordained; and when they proue whether God will, (or can) saue them without those meanes: whereas God promiseth succour only to them that walke in their wayes, which God hath set downe vnto them, and therefore do obediently vse the meanes which God hath ordained. *Psal. 91. 11.*

For this cause, he abridgeth, or rather mangleth the Word, and leaues out these words, (in all thy wayes;) whereas hee should thus haue produced the intier Scripture, Hee shall giue his Angells charge ouer thee, to keepe thee in all thy wayes. And therefore, when the diuell abuseth Scriptures, in tempting of vs, the safest way is, to oppose Scriptures againe vnto him, as CHRIST did:

Be-

Because it is certaine, that God doth not contradict himselfe in scripture: and therefore the Diuell citeth scripture in a false sence, when hee alledgeth it, to perswade vs to that which is repugnant to the manifest word of God.

It is he that is the spirituall Pharaoh, that studieth how to slay all the male children of the Exo. 1. 16. Israelites, in the very byrth. That is, he goeth about to choake & smother (euē a good thought as soone as it ariseth in the minde) that it may not growe to full age and ripenes. It is hee that is the mightie Nimrod, and Hunter of soules; and that famous Robber, that seekes for the worthiest bodies & preyes, and strikes off the heads of the Poppies, with Tarquinius Superbus. Robbers and Thieues goe not thither, where there is hay and straw, but where there is Golde and siluer; saith S. Chrysostome: so Sathan bends all his might and maine to the sacking & destroying of the best of all. And as it is seene among Saylers, that they which haue an emptie shippe, feare not the assaulte of Pyrates, who come not to sinke or take a shippe that carries no wealth; but they feare Pyrates, that haue a shippe fraught with Marchandize and riches: because Pirates conet to come where there is golde, siluer, and precious stones: so Sathan doth not so much pursue a sinner, that is be-

Luc. Flor. de gest. Roman. li. 1. cap. 7.

Chrysost. hom. 4 in Isai.

noide

voide of vertue and godlines, as the holy, godly, and righteous, that possesse the true Treasure. And as Pyrates doe not set vpon the ship, that is sailing forth of the Harborough, when they know it is vnfurnished of substãce, but then they endeuor by all assayes to apprehend it, when it returnes home to the Harborough, being loaden with varietie of store. So the enuious and vncleane spirite, inuades vs most, and labours to spoyle vs, when hee perceiues that the shippe of our Soule is replenished with the Iewels of godlines, and our life is beautified with manifold good workes, testifying that we loue and feare God vnfainedly. For did not ꝧ Dragons tayle draw the third part of the starres of heauen, and cast them to the earth? Was not Apollinaris so cast downe? and Nestorius so cast downe? and Photinus so cast downe? and Origene so cast downe? & Tertullian so cast downe? though they were men of incomparable, and admirable learning, indgement, eloquence, and experience; Yet they were both tempted by errors themselues, and did grieuously tempt others: as Vincentius Lyrinensis largely and learnedly shewes.

Chrysost. homil. 9. de Ozia.

Reu. 12. 4.

Contra haeres. cap. 15. 16. 23 24.

If it fare thus with the Cedars of Libanon, and the Oakes of Bashan, and the Shippes of Tarshish, shal not the shrubs looke about them? who

Who can sleepe in the mids of Snakes, and serpents, and rauenous beasts? As the neighbor enemies of the Iewes did still gape for their blood; the Ammonites in the East, the Philistines in the West; the Syrians in the North, the Ægyptians in the South: So wee haue an Aduersarie that continually besiegeth the Castle of our heart, and takes aduise how hee may ransack it. We must fight with an armie of vices; If we put downe couetousnes, incontinencie will rise vp; if wee banquish incontinencie, ambition will succede; if wee discomfite ambition, Anger, Hatred, Malice, Enuie, Pride, Drunkennes, & what not? will bande themselues in a pernicious Troupe, and lay siege to batter the faithfull Forte.

If our enemie finde vs fortified on the one side, hee will presently assaile vs on the other side; if he cannot preuaile this way, most speedily hee pretteth vs that way; & neuer ceaseth, neuer takes Truce, neuer intermittes stratagems, or omits the battell.

It was truely saide of Gregorie the great, That either hee spoyles by open violence, or flies hither and thither, by counterwaites, or flatters by perswasion, or terrifieth by threatning, or dismayes by distrust, or beguiles by promises. If any aske why Sathan hath such an implacable malice against all mãkind, and

spe-

specially against the godly? The Answere is, that hee doth it of hatred towards God; and because he is not able to hurt God, he maligneth those that are created after the Image of God; as hee that cannot violate the person of a prince, will abuse his feature and representation.

Saint Basill saies, that he hath partly seene it, partly heard it, and that it is an vndoubted thing, that the female Libarde is such an enemie to man, that if but the image and portraiture of a man bee shewed vnto her, shee will rend it in pieces, as though it were a man himselfe: So the Diuell (saith hee) not being able to touch *GOD*, he makes warre with the godlie, & pursueth the image of God in man, after which hee was once created. *In sermone in aliquot scriptura locos.*

And another compares Sathan to a malicious and cozening man who seeing an Orphane to haue his Fathers substance, hee often bestowes bāquets vpon him, or gives him faire garments, or flatters him with enticing speeches, till he haue defrauded him of his patimonie: So Sathan (saith hee) seeing man to haue an heauenly treasure, that is (an immortall soule) & heauenly wisedome, laid vp in an earthen chest; he shewes him money, & costly cloathes, and delicate dishes, and glorious honors, and the deliceable things of this world, *Chrysost. hom. 2. in Matth.*

that

that bringing him vnder the yoke of pleasure, hee may depriue him of his soules saluation, and bereaue him of the grace of God.

For albeit the sinne of the wicked Angels, for which they were exiled out of heauen, and thrust into hell, bee not expressely mentioned in the scripture; yet it may be collected out of the third of Genesis, that it was rebellion against God, springing from pride & hautines. For there we reade how the diuell caused our first parents to be cast downe frō their state of Innocencie; Namely, by breathing into them the poyson of pride, that they should presume to aspire to a paritie and equalitie with God in wisdome, saying vnto the woman: When
Gen. 3. 5. yee shall eate of the forbidden fruit, your eyes shall be opened, & yee shall be as Gods knowing good and euill. It is very likely that Sathan sought to dispossesse man of his felicitie, by the same way and meanes that he was dispossessed of his owne felicitie. And he knew, that God is still like himselfe, and that how inflictes like punishments vpon like Offences: therefore he endeuored to drawe our first Parents to his owne rebellious pride, and he ceaseth not hitherto, nor will cease till the end of the world, to allure and perswade mankinde, to oppose themselues against the will and cōmandement of the Lorde, that as they partici-

pate

pate with him in pride and rebellion, so they may also participate with him in plagues and destruction.

Why then, if the case so stand with all men generally, and with true Christians and the faithfull sonnes and seruants of God specially, we must seeke for furniture & weapons to defend our selues. And we need not to seeke farre: for they are at hand for vs; & are framed and fashioned of the holy Ghost, by the mouth of the Apostle. And what are they? they are contained in these words; Whom resist, stedfast in the Faith.

3. *Weapons against Sathan.*

As the power of that Aduersarie ought to whet vs, & make vs more circumspect; so it is to be feared, least our mindes being attainted with immoderate feare, would be cleane discouraged, if hope of victorie should not be shewed vnto vs. Therefore now the Apostle labours, that we may know, that the euent and issue of the battell shall be prosperous if we fight vnder Christs banner. For whosoeuer armed with Faith shal enter the combat, the Apostle pronounceth, that vndoubtedly he shall haue the victorie. Resist; (saith he) if any aske how? he answeres, that there is might and strength enough in faith. For Sathan is powerfull against vnbeleuers, weake against beleeuers.

For when thou receiuest Gods worde into

heart, and cleaneſt faithfully vnto it, the Diuel cannot vanquish thee, but must needes flie. For how ſone did he betake himſelfe to flight when Chriſt beat him off with the weapons of holy ſcripture? When thou canſt ſay, *Scriptum eſt*, it is written; Thus ſaith the Lorde; Heere I ſtand faſt; To this I sticke; This is my Fortreſſe & Shielde: preſently thou ſhalt ſee him depart; and ſadneſſe, enuill deſires, anger, and Auarice, and faintnes of hart and diſtruſt to vanish away with him. But ſuch is the craftineſſe of Sathan, that hee is moſt vnwilling that wee ſhould come to his ſafegard; and therefore hee chiefly endeuours to deprriue vs of this ſworde. And this he eaſily bringes to paſſe, when hee makes vs ſluggiſh, our bodie being now vnfit for battell, and enclining to eaſe and deliciouſnes. For ſo with little adoe, hee wreſteth out of our hand the ſworde of the Spirite, which is, the Worde of God, as he preuailed against Euah.

Matth.4.

She had the worde of God; if ſhe had sticke vnto it, ſhe had not fallen. But when Sathan ſaw that ſhe was ſomthing careles in keeping Gods worde; and that ſhe turned the abſolute commaundement of God into a conditionall peraduenture; hee toke the Worde out of her heart; And ſo ſone as ſhee yelded a little vnto him, hee had the victorie.

There

Therefore, Resist, stedfast in the Faith. Paul rehearseth the whole furniture of a Christian Soldiour, & all the parts thereof; whē he saith; Stand therfore, and your loynes girded about with Veritie, and hauing on the Brest-plate of Righteousnes; & your feete shod with the preparation of the Gospell of peace; Aboue all, take the Shielde of Faith, wherewith yee may quench all the fierie dartes of the wicked; and take the helmet of saluatiō, & the sword of the spirit, which is ꝑ word of God; & pray alwaies, with all māner praier & supplicatiō in the spirite. The weapons of a Soldiour must partly defend, partly offend; and with both these the Apostle armeth the Soldiour of Christ. Hee prepares & girds vs vp with truth, that we may stād. For wout Truth, which is Christ himselfe, all other Vertues fall: Least our breast shuld be wounded, & we becom forgetfull of our datie, he gardes vs w Iustice, that giues to euery one his owne: our feete must be couered, (that is) the whole race of our life must bee ordered, ꝑ we may rūne in the gospell of peace, not following our affections, but Gods word, that breedes tranquillitie of conscience: that wee may repell ꝑ darts of distrust & concupiscence, he armeth vs with the shield of Faith, which repels distrust, bridles concupiscence, & makes vs to leade a life (worthie of our profession:) *Ephes. 6. 14. 15. 16 17. 18.*

And

And that Sathan may not strike the head and trouble the reason of man, he giues the helmet of saluation, that is, Iesus Christ the head of the Church, and Sauiour of the whole bodie.

If anie say, I haue not those weapons, I am vnarmed; Whence shall I get them? Vnto these that they are gotten by Prayer: & that God giues his giftes to them that pray for them. So that Paul is larger in this point then Peter, but the sense is one; for Faith onely is our victorie against the world. For all that is borne of God, ouercommeth this world; and this is that victory that hath ouercome the world, euen our Faith; as S. Iohn affirmes.

1. Ioh. 5. 4.

Marke, that he vseth the time that is past, saying, that Faith hath ouercome this world, to giue vs to vnderstand, that though as yet we be in the battell, yet questionles we shal be conquerors: and we may assure our selues of the victorie. For Faith is the instrument, and (as it were) the meane and hand whereby we lay holde vpon him, that hath indeede performed it, euen Christ Iesus.

It is but to resist in Faith, and immediatly the fielde is wonne, as saint Iames witnesseth; Resist the Diuell (saith he) and hee will flee from you. If we flie, he is a Lyon; if we stand stoutly and manfully, he flies as a flie: and why not? for he is Beelzebub: that is, the

Iam. 4. 7.

the God of Flies. For if ante should say, If Satha be bound, why doth hee preuaile so much?

It is true indeed, that he preuaileth much; but he dominieres but on the lukewarme and negligent, and them that doe not feare God in truth.

Hee is tyed like a dogge bound in chaines, e he cã hurt none, but him that securely comes to nere vnto him And how wilish is the man that is bitten of a dogge bound vp in chaines?

Ioyne not thy selfe to him by the pleasures and desires of the world; and then hee will not presume to approach vnto thee. He may barke, he may allure, he can byte none, but such as are willing. For hee hurtes not by enforcing, but by perswading; and hee doth not extort a consent from vs, but hee begges and desires it. He can doe much indede; but not without Gods sufferance. *Aug serm. 197. de tempore.*

If his power were not bounded, hee would *Psal. 141.* moleſt and destroy the whole worlde, and not suffer one godly person to remaine aline. But hee that kepeth Israell, will neither slumber nor slepe: the Lorde himselfe is the keper of the godly: so that the Sunne shall not burne them by day, nor the moone by night: the Lord shall preserue their going out, and their cõming in for euermore. Sathan could not *Iob. cap. 1.* afflict Iob, either in body or goods, wont leaue & 2.

1. King. 22 graunted him of God; hee could not seduce Ahabs prophets, without leaue granted him of God, he could not enter into ỳ heard of swine, Mat. 8. 31 without Christs permission. Let vs therefore bee courageous, for the haires of our head are numbred; & the Dragon, that old Serpent is Rev. 20. bound, & cast into the bottomles pit; & cannot come out, till the Lord appoint a time for his losing. He is a busie tẽpter indeed, but fire thy Matth. 12 29. Faith on CHRIST: for he hath bound ỳ strõg man, & spoyled his house; hee hath spoyled the Col. 2. 15. principalities & powers, & hath made a shew of them openly, and hath Triumphed over them in the crosse; he is the Sonne of God, 1. Ioh. 3. 8. that was made manifest for this purpose, that hee might destroy the workes of the Diuell.

And he not onely conquers himselfe; but also hee imparts the conquest on them that beleeue in him. And therefore Iohn writes to 1. Ioh. 2. 13. 14 the young men, because they had ouercome that wicked one; & because they were strong, and the Word of God abode in them, whereby they ouercame that wicked one.

He is a walker, and wanderer, and compasser of all the Earth indeed, but he walkes onely, when God permits him to goe out of his 2. Pet. 2. 4 Dungeon and prison, for otherwise he cannot stirre, being fast bound in chaines of darknes.

Hee is an accuser of the godly indeede: but who

who shall lay any thing to the charge of Gods chosen? It is God that iustifieth; who shall condemne? It is Christ which is dead, yea, or rather, which is risen againe; who is also at the right hand of God, and maketh request also for vs: And there is no condemnation to them that are in *CHRIST IESVS.* *Rom.* 8. 1. 33. 34.

He is a deceiuer indeede, but he cannot preuaile against Gods Elect. The windes may blowe, and the Rayne fall, and the Floudes beate vpon the faithfull; but their Faith is built on the sure ground, and therefore it cannot be demolished. *Mat.* 7. 24.

The godlie may be afflicted: but their sorrow shal be turned into ioy, as the sorrow of a woman vanisheth away, whē a child is borne. *Ioh.* 16. 21

The billowes and surging Seas may dash against Christs Church; but for that it is stablished and setled on *CHIST* the Rocke, the gates of Hell shall not preuaile against it. For as Phystitians vse Serpents & Vipers in Triacle, for the help of men; so God vseth Sathan in tentation, for the profite of his childre, and for this purpose, so ordereth his tentations, that as he should blind the hearts of the disobedient, and at last punish them eternally; so he should only trie & make knowne the Faith, Hope, Patience, and Constancie of the godly, that Gods Grace may be sufficient for them: *Matt.* 16. 18.

and that after they haue bin tryed for a while, they may receiue the crowne of glorie that neuer withereth.

Therefore, if hee would friendly insinuate himself, pretending to do vs good, that he may the sooner drawe vs out of the narrow way; let vs oppose the reuerent will and commandement of God against him, & not depart therefrom, either to the right hand, or to the left hand. If he go about to rip vp our conscience with the knife of the Law, & to daunt vs with the vglinesse and haynousnes of our sinnes; as hee dealt with Cayne and Iudas; let vs remember, that if wee faithfully and penitently acknowledge our sinnes, God is faithfull and iust to forgiue our sinnes, and the blood of IESVS CHRIST his Sonne, clenseth vs from all vnrighteousnes. And to the beleeuer, God hath twise thundred this most comfortable voyce frō heauen; This is my beloued sonne, in whom I am well pleased. If he perswade vs to murmure in dearths, or be discontent with the flourishing state of some vngodly persons; as he threw this stubling block before Dauid, and before Iob, & before Ieremias; let vs submit our selues vnder Gods mighty hand, and cast all our care vpon him, for he cares for vs all, and not some, because it is our Fathers pleasure to giue vs a Kingdome.

Gen. 4. Matt. 27. 1. Ioh. 1. 9.

Mat. 3. & 17.

Psal. 33. & 73. Iob. 27. 7. Ierem. 12.

If he would puffe vs vp with pride for well doing, and make our hearts swell with prosperitie; let vs consider, that when we haue done all, we are vnprofitable seruants; and that we are but stewards of Gods gifts, and shall one day be called to an account for our stewardship. If when he is expulsed once or twise, yet he returne againe: for as Pharaoh stird vehemently to bring backe the Israelites, when they were departed out of Egypt; and as the spirit raged and somed mightily, when he was expelled out of him whom he had possessed from his infancie; so the Pharaoh that tyrannized ouer the soules of sinners, if he lese his praie, he vncessantly attempts to winne it againe: and generally, (as our Sauiour witnesseth,) when the vncleane spirit is gone out of a man, he walketh throughout drie place, seeking rest: and finding none, he saith, I will returne into mine house from whence I came; and if he finde the same emptie, swept, and garnished, he taketh seauen other spirits worse then himselfe, and they enter in, and dwell there; and the end of that man is worse then the beginning: therefore to escape that lamentable perition, if Sathan returne after his expulsion, let vs betake our selues to earnest prayer: and then as the Lyon feares at the sight of a Cocke, and flies

Exod. 14.

Matt. 9. 10. 11.

Matt. 12. 43. 44. 45.

flies at the crowing of a Cocke; so this roaring and ramping Lyon feares at the sight of a faithfull person, and flies at his prayer. For as some remedies against poyson are hoate, and some cold; so the remedies against tentations and troubles, are either the mildnes and coldnes of patience, or the vehemencie and ardentnes of prayer.

What if thou canst not still vse long and set prayer, and vttered with tongue, either for that thou art vnlearned, or for that thy busines hinders and stops it, or for that the time and place forbid it? Yet pray continually in heart, and pray earnestly in minde, and pray zealously in spirit; as it is reported, that the Christians in Egypt were accustomed to vse often, yet short prayers, and to vtter them forcibly, yet spedily, least the intention and heatfulnes, which is requisite for him that prayeth, *per productiones morae vanescat & hebetetur*, should vanish away, and become dull by long staie: doe this, and thou shalt trie vndoubtedly, that such prayer, though briefe, yet it is an ayde to the soule, a sacrifice to God, a scourge to Sathan.

Augost. ad Probã.

For though while our life is in this pilgrimage, it cannot be without sinne and tentation, for our profiting is knowne by tentation; neither doth any knowe himselfe, except

except he be tried: neither can any be crowned, except he ouercome; neither can any ouercome, except he striue; neither can any striue, except he haue an enemie and trials: though then the Sea can no more be without tempests, then the world without tentations: yet we must valiantly by vehement praier resist the assault and batterie: and when the surge of triall flowes vpon vs, we must call and crie with the Apostles when the ship was couered with waues, Maister saue vs, we perish: and then we shall se, that the windes and stormes will cease, and that he doth not sleepe, that seemed to sleepe for a little season. And aboue all things, we must take heede, that we resist Sathans suggestions and allurements in the beginning: for he could not preuaile ouer vs, vnles we did encrease his strength by our vices, and did giue him rome to enter in and dominiere in vs by our iniquities. *Mat.* 8. 25.

For this cause the Apostle speaking of anger, saith: that the Sunne must not go downe vpon our wrath, and that we must not giue place to the Diuell. *Ephes.* 4. 26

As if he said, that anger, or any other sinne will growe past cure, (like a wound that by delaie waxes incurable,) if it be not repressed speedily: and because continuance in sinne

sinne makes an entrance for Sathan, who having entered vpon our hearts doth peecemeale at last wholy possesse them, therefore we must betimes shut the doores against so hurtfull a guest. For as a Serpent easily tonnales in the rest of his body, if he get an entrance for his head: so Sathan that subtile and slippery serpent, if we permit one sinne to creepe into vs, and giue consent thereunto, he insinuates his whole traine, and he drawes vs from consent to practise, from practise to delight, from delight to custome, from custome to boasting in sinne, from boasting in sinne, to obdurate hearts.

Hier. in epist. *Dum parum est hostis, interfice, vt nequitia valeatur in semine.* kill the Enemie of the soule, while he is but little, that vngodlines may be crusht in the seede: as the Cockatrice is most safely slaine in the shell, before he be hatcht and brought forth. Suppose that we had seene Adam in his tentation, when thoughts arose in his heart, and when he was straitned betweene the commaundement of his Creator, and the request of his yoke-fellowe; should we not haue cried out and said vnto him, ô thou wretch, take heede to thy selfe, see thou doe it not, the woman is seduced, beleeue not her enticements? Should this haue beene our perswasion to Adam, that he should looke to

Bernard. in ser. om. sanct.

him,

himselfe, and shal we not perswade our selues after the same manner, when we are compassed & thronged with the like tentations? As the dogge that stands by the table, if he that eateth cast some bone or crust vnto him, he tarrieth and waites still for more, but if nothing be giuen him, at length he departs, and waites for sustenance no longer: so Sathan that greedie and biting dogge, standing about our life, if he receiue from vs some vngodly speeches, or wicked doings, he remaines and expects longer; but if we nourish him not by word, nor deede, he forsakes vs, and seekes after another prey. *Chrys. hom. 3. de Laz.*

Therefore if we will subdue Sathan, we must quickly flee all appearance of euill, we must speedily flee the time, the place, the opportunitie to commit sinne: we must by and by feare the baite, suspecting that it couers the hooke, and we must neuer forget that the fowler carries himselfe most guilefully, when he calls and allures most pleasantly. And this is the adiuration and conturation that repels Sathan; namely, a true and stedfast faith, that knowes the mercies of God towards mankinde, reuealed in Gods word: and that assureth and perswadeth vs of those mercies towards our selues also: and that depends and relies wholly vpon those mercies: and *1. Thess. 5. 22.*

that

that is not barren, idle, or dead, but abounding with good workes.

The summe of all is this: we must liue soberly, and watchfully: and why? because we haue an Aduersarie: to witt, the Diuell: that as a roaring Lyon doth walke about, seeking whom he may deuoure. But we must be of good courage, and constantly beleeue on Christ, the seede of the woman, that hath bruised the Serpents head: and hath not onely vanquished the infernall powers, but also is our graund captaine in these spirituall warres: and hath promised victorie to those that fight valiantly vnder his banner: and hath willed vs *Ioh. 16. 33.* to be of good heart, because he hath ouercome the world: and commaunds his holy Angels to pitch a campe round about the godly, and to put those wicked spirits to flight. We reade, that when the king of Aram had sent horses, and chariots, and a mightie hoast, and *2. King. 6. 14.* they came and compassed the citie Dothan by night, where the Prophet Elizeus lay: and when the seruant of the man of God arose early to goe out, & saw the citie compassed with horses and chariots, he said vnto Elizeus, alas Maister, how shall we doe? his Maister answered, feare not; for they that be with vs, are moe then they that be with them. Then Elizeus prayed, and said, Lord, I beseech thee o-

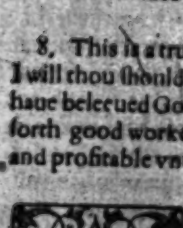
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open his eyes, that he may see: and the Lord opened the eyes of the seruant, and he looked, and behold, the mountaine was full of horses and charets of fire round about Elizeus. Euen so forasmuch as we are weake of our selues, and vnable to defend our selues: and we haue a great company of spirituall foes, which inuent a thousand waies to entrap vs, and to bring vs to euerlasting shame: and lay waite to ensnare vs both in wealth and pouertie: both in pleasure and affliction: both in our words and in our workes: and are vigilant when we are negligent: let vs beseech our mightie and mercifull God, to haue mercie on vs, and to encrease our faith; that being harnessed in compleate Armor, we may doe valiantly, and tread downe Sathan our Archenemie vnder our feete: and we may haue the eyes of our minds opened, to behold the inuincible charets and spirituall horsemen, that are on our side: and that being strengthened through the power of his might, we may be able to resist, and stand against all the assaults of that wicked one: and that holding the faith, and finishing our course, and fighting a good fight, we may in the end triumph eternally with our Sauiour Christ Iesus in the kingdome of Heauen. Amen.

PRACTISE

PRACTISE MVST ACCOMPA-nie profession.

Tit.3. 8. This is a true saying, and these things, I will thou shouldest affirme, that they which haue beleeued God, might be carefull to shew forth good workes. These things are good and profitable vnto men.



He cannot rightly be called a good Citizen of commonwealths man, that doth not obserue ye lawes of the cittie or commonwealth: so he cannot be truely called a Christian, that followes not the direction of the Christian faith, and of the Church of God. And that we may followe this, it is necessarie that we knowe what it is. What it is, the Apostle declares a little before, saying: We our selues also were in times past vnwise, disobedient, deceiued,

Verse.3.4. 5.6.7.

deceiued, seruing the lustes and diuerse plea-
sures, liuing in malitiousnes, and enuie,
hatefull, and hating one another: but when
that bountifulnes, and that loue of God our
Sauiour toward man appeared: not by the
worke of righteousnes which we had done,
but according to his mercie he saued vs, by
the washing of the new birth, and the renu-
ing of the holy ghost; which he shed on vs
abundantly, through Iesus Christ our Sa-
uiour: that we being iustified by his grace,
should be made heires according to the hope
of eternall life.

In which words the holy Apostle shewes,
first, what we are by nature: namely, vnwise,
disobedient, deceiued, seruing lustes and di-
uerse pleasures, liuing in malitiousnes,
spight, and hatred.

Secondly, he shewes the cause of our sal-
uation: namely, the bountifulnes and loue of
God our Sauiour: by which two, namely,
our owne vildenes, and Gods mercy, he ex-
cludes vtterly in the matter of saluation, our
righteousnes, and our merites.

Thirdly, he shewes the manner how we
are saued, namely, by regeneration, and the
renuing of the holy ghost: and in Christ we
haue aswell the one as other.

Out of all which this may be gathered;

that this is the summe of our saluation, that
Ioh.3.16. God so loued the world, that he hath giuen his onely begotten sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life.

And therefore whosoeuer haue not this faith, they are destitute of the spirit of God;
1.Ioh.4.2.3. For heereby shall we know the spirit of God: euery spirit which confesseth, that Iesus Christ is come in the flesh, is of God: and euery spirit that confesseth not, that Iesus Christ is come in the flesh, is not of God; but this is the spirit of Antichrist. But because in this summe of the Christian faith, either distrust and doubting, or carnall securitie and the libertie of the flesh doe assaile vs; S. Paul preuents and stops both those, when he saith; This is a true saying; and these things I will thou shouldest affirme &c. First he remoues doubtfulnes, in that he saith, that it is a true saying that we are saued by Christ Iesus. As though he should thus say; there is no doubt to be moued in this speech; for that is before spoken is firme, and vndoubted, and certaine, and cannot deceiue any: and therefore farewell they, that make doubtes touching the maine points of the Christian faith. For these words, this is a true saying, may fitly be referred to the foregoing words, which entrea-

ted

ted of the pith and summe of our saluation. And by this phrase he shewes the certaintie of his doctrine; like as Christ in the gospell declares the infallibilitie of his doctrine, when he saith: Verily, verily, I say vnto you.

Wherefore the faithfull must diligently note and remember this singular comfort, in whatsoeuer troubles and afflictions. For our faith is continually battered and beaten on, by manifold tentations and trials. Christ saies, That the time shall come, that whosoeuer killeth the godly, will thinke that he doth God seruice: and that the godly shall be betraied of their parents, and of their brethren, and kinsmen, and friends, and shall be hated of all men, for his names sake. And when Paul had made report of his owne persecutions and afflictions which came vnto him at *Antiochia*, at *Iconium*, and at *Lystris*: he addes presently a generall conclusion: Yea, and all that will liue godly in Christ Iesus, shall suffer persecution. Now in the mids of these afflictions and aduersities, what can staie and helpe vs: but a cleere, and a good, and a sound, and a setled conscience, grounded on the faith of Christ Iesus? And therefore the Apostle witnesseth, that the faith in Christ Iesus, is a most sure and vndoubted faith; this is a true saying. *Isa. 16. 2.* *Luk. 21. 16. 17.* *2. Tim. 3. 11. 12.*

And this summe of our saluation may be easily proued: because the whole scripture doth agree therein.

For that man is naturally wicked and ill disposed, how plainely doe Dauid and Esaiah teach? Dauid, when he saith, that the Lord looked downe from heauen vpon the children of men, to see, if there were any, that would vnderstand and seeke God. And what was the sequele of Gods search? All are gone out of the way, they are all corrupt, there is none that doth good, no not one. Esaiah, when he saith, that we haue all beene as an vncleane thing, and all our righteousnesse as filthy cloutes, and we all doe fade like a leafe, and our iniquities like the winde haue taken vs away. Man being so polluted, was not able to saue himselfe: for then sacrifices could haue appeased and pleased God; but sacrifices were not able to performe that: for it is said in the psalme by the Lord, That he will not reproue for sacrifices, or burnt offrings, that haue not beene continually before him: I will take no bullocke out of thine house, saith God, nor goates out of thy folds: for all the beasts of the forest are mine, and the beasts on a thousand mountaines: I know all the fowles on the mountaines, & the wild beasts of the field are mine; If I be hungrie, I will not

Psal. 14. 2. 3.

Esai. 64. 6.

Psal. 50. 8. 9. 10. 11 12. 13.

not tell thee; for the world is mine, and all that therein is: will I eate the flesh of Bulls, or drinke the bloud of goates? And another Prophet saith; what have I to doe with the multitude of your sacrifices, saith the Lord? I am full of the burnt offrings of rams, and of the fat of fed beasts, and I desire not the blood of bullocks, nor of lambes, nor of goates: when ye come to appeare before me, who hath required this of your hands to tread in my courts? Bring no more oblations in vaine: incense is an abomination vnto me: I cannot suffer your new moones, nor Sabbaths, nor solemne daies, (it is iniquitie,) nor solemne assemblies. Isai. 1. 11.12.13.

And most evidently speakes the holy ghost by the mouth of Paul; that the lawe having the shadowe of good things to come, and not the very Image of the things, can never with those sacrifices, which they offer yeare by yeare continually, sanctifie the commers thervnto. For would they not then have ceased to have bene offered, because that the offerers once purged, should have had no more conscience of sinnes? But in those sacrifices there is a remembrance againe of sins every yeare. For it is impossible that the bloud of buls and goats should take away sinnes. If then legall sacrifices and ceremonies were insufficient to Heb. 10.1. 2.3.4.

abolish and take away our naturall corrup-
tion; there must of necessitie be some other
meanes. This meanes is Jesus Christ, who
Col. 1. 19. 20. is all in all; for it pleased the father, that in
him should all fulnes dwell, and through
peace made by that blod of that his crosse, to
reconcile to himselfe through him, all things,
both which are in earth, and which are in hea-
Gen. 3. 15. & 22. 18. & 49. 10. uen. God promised, that Christ the seede of
the woman should breake the Serpents
head: and that in him all the kinreds of the
earth should be blessed: and that the scepter
should not depart from Iudah, nor a lawgiuer
from betweene his feete, vnto Shiloh, that is,
Christ the Messiah come, and the people shall
begathered vnto him.

Deut. 18. 18. Act. 3. 22. Christ is he, at whom Moses pointed,
when he foretold the children of Israel, that
the Lord their God should raise vp vnto them
a Prophet, euen of their brethren, like vnto
him.

Christ is he, whom the types and ceremo-
nies of the lawe prefigured and signified; and
namely the Paschall lambe; for the Baptist
Ioh. 1. 29. Matt. 27. 51. tryes: Behold that lambe of God, which ta-
keth away the sinnes of the world.

And therefore the vaile and partition of the
holiest place, from the vtter part of the tem-
ple, did rent from the top to the bottome,
when

when Christ suffered: to shew, that now there is no more distinction of nations, and God is no accepter of persons, but in euery nation he that feareth him, and worketh righteousnes, is accepted with him. Christ is he, which hath this testimonie of God the father from heauen; This is that my beloued sonne, in whom I am well pleased, heare him. And he himselfe calls vs vnto him, saying, that he is that light of the world, and he that followeth him, shall not walke in darkenes, but shall haue that light of life: and that if a man keepe his word, he shall neuer see death. Act. 10. 34. 35. Matt. 17. 5. Ioh. 8. 12. 51.

He saies of himselfe, that he is greater then the temple; greater then Ionas; greater then the wise Salomon. Matt. 12. 6. 41. 42.

And in the great and last day of the feast of the tabernacles, he cried, saying, If any man thirst, let him come vnto me, and drinke. And to make it manifest, that our saluation is most deere vnto him, he praies most earnestly for the faithfull, that they may be kept in the name of God; and that they may be kept from euill, and that they may be sanctified by the word of truth; and that they may liue in vnitie and concord; and that at last they may be with him in heauen, to behold his vnspeakable glorie. Ioh. 7. 37. Ioh. 17. 11 15. 17. 21. 24.

This is he, vnto whom the multitudes Matt.

reso:ted; and that taught with authoritie: and at whose doctrine they were astonied, and at whose gratious wo:ds they maruailed.

Act.4. 11.12. And Christ is he, whom the Apostles preached; namely, that he is the stone cast aside of the builders, which is become the head of the co:ner: neither is there saluation in any other; fo: among men there is giuen none other name vnder heauen, whereby we must be saued: And that there is one God, and one Mediato:betweene God and man, which is the man Christ Iesus; which gaue himselfe a ransome fo: all men, to be that testimonie in due time: And that if any man sinne, we haue an aduocate with the father, Iesus Christ, the iust: and he is the reconciliation fo: our sinnes: and not fo: ours onely, but also fo: the sinnes of the whole wo:ld.

1.Tim.2. 5.6.

1.Iob.2. 1.2.

Ioh.14.6. So true is it which our Sauiour saies to Thomas; I am the way, and the truth, and the life.

Aug super. Ioan. Which wo:ds Saint Austin thus inter:prets: *Ambulare vis? ego sum via: falli non vis? ego sum veritas: mori non vis? ego sum vita:* Wilt thou walke? I am the waie: wilt thou not be deceiued? I am the truth: wilt thou not die? I am the life. Man is heere a pilgrim, and a sojourner, and a trauceller: and hath no abiding

abiding Citie; and the place we seeke for, and aspire vnto is Heauen.

Euery Christian aimes at this marke, and sailes to this Harborow; and runnes to this goale: yet there is but one right way, path, & course, Namely, *CHRIST IESVS*. And therefore Christ sayes to Thomas, that hee is the way to the heauenly Father, and to euerlasting ioyes.

If any be trauelling towards Rome, Constantinople, Ierusalē, or any other famous place; that he may trauell the better, he enquires the certaine way: So they that will trauell to Heauen, must learne the true way, which is, to walke in Christ, and by Christ, & through Christ. Man is sinfull, and heauen is pure: man is mortall, & the ioyes of Heauen eternal: man is carnall, and cannot discerne spirituall things: And therefore since flesh and blood, as it is meerely naturall & vnregenerate, cannot inherite the Kingdom of God; man must needes walke in the right and straight path, *CHRIST IESVS*.

And Christ is not onely the way to Heauen; but also the doore of Heauen; as he sayes, *Ioh. 10. 9.* I am the doore; by mee if a man enter in, hee shall be safe, and hee shall goe in and out, and finde pasture. Christ is not onely the doore of heauen, but he hath the keye of heauen, for *Reu. 3. 7.*

he

he is ye holie one & the true one, who hath the key of Dauid, who opēs, & none shuts; & shuts, & none opēs. *CHRIST* hath not only the key of heauen, but he is the Light of heauen; For
Reu. 21. that Citie needes no Sunne nor Moone to
23. lighten it, but the glorie of God doth enlighten it; & the light thereof is the Lambe Christ Iesus. *CHRIST* is not only the light & burning lampe of heauen; but the leader & feeder of the heauenly Saints; for they shall hunger no more, nor thirst no more; neither shall Sunne, or any heate scorch them; because the
Reu. 7. 16 Lambe which is in the mids of the Throne,
17. shall feede them, & leade them to the fresh and liuely Fountaines of waters; and God shall wipe away all teares from their eyes.

CHRIST is not onely the gouernour and leader of the heauenly soules, but heauen is his kingdome; And therefore the theefe saide to Christ hanging on the Crosse; Lord, remēber me, when thou cōmest into thy kingdom; And Christ presently answered him, To day
Luk. 23. thou shalt be with me in Paradise: to teach vs, that as the first Adam (for sin) was shut out of earthly Paradise, & the Cherubims, or Angels
Gen. 3. kept the gate thereof wᵗ a flaming sword; So Christ, the secōd Adam, hath satisfied for sin; & hath sheathed ye sword of Anger in ye scabberd mercie; & hath opened the heauenly Paradise to

all

all beleuers. *CHRIST* is the true Iordane, that doeth wash away the spots of our sinnes, like Naamans lepr̃ie: and the true Arke that saues our soules frõ sinking in iniquitie: and the true ladder of Iacob, whereby we mount to heauen: and the true Ioseph, that feeds our soules in the naturall famine and scarcitie of grace and godlines: and the true Moses, that conducteth vs through the wildernes, & manifold Assaults of this wicked world: & the true Iosuah, that leades vs into the land of Promise, and the heauenly Canaan, flowing with milke and honie; & the tender-harted, & compassionate Samaritane, that powreth into our wounds of minde, both corrasiue wine, to fret & cleanse them, & restaurative oyle, to heale & cõfort them. Therefore since man is by nature odious in the sight of God; since man cannot saue himself; since sacrifices & oblatiõs are vnauaileable; since Christ is that alone recõciler of God & man, promised before the law, expressed & represented in the ceremonies of the law, preached vnto all Beleuers, by God himselfe frõ heauẽ, & by the blessed Apostles in their sermons & writings: Let vs all relie on this sure foundation; & say w̃ Paul, *God forbid that wee should reioice, but in the Crosse of Christ Iesus.* Gal. 6. 14. For this is a true saying, that we sinners are saued, not by our own works of righteousnes; but

2. Tim. 3. 16. but by the bountifulnes & mercie of the Lord, in Christ Iesus our Saviour. And without controuersie, great is the mysterie of godlines, which is, GOD is manifested in the flesh, iustified in the spirite, seene of Angels, preached vnto the Gentiles, beleeued on in the World, and receiued vp in glorie.

Secondly, the holy Apostle stops the securitie & libertie of the flesh, when he saith; These thinges I will thou shouldest affirme; That they which haue beleeued God, might bee carefull to shew foorth good works. It is naturally engraft in all men to pamper the flesh, and the concupiscences thereof; and they are loth to haue their pleasing Appetites and Affections bridled. But it is the dutie & part of the minister to rebuke sinne, and to perswade to holines of life.

Trusse vp thy loynes (saith the Lord) to Ieremiah: And arise, and speake vnto them, all that I commaund thee; Bee not afraide of their Faces; least I destroy thee, before I destroy them. For I, behold, I this day haue made thee a defenced Citie, & an yron Pillar, and walles of brasse against the whole land; against the Kings of Iudah, & against the Princes thereof, against the priests thereof: and against the people of the Land. And the word of the Lord came to Ezekiell, saying: Sonne of man,

Ier. 1. 17. 18.

man, I haue made thee a watch-man vnto the house of Israel; Therefore heare the Word at my mouth, and giue them warning from me. When I shall say vnto the wicked, thou shalt surely die: and thou giuest not him warning, nor speakest to admonish the wicked of his wicked way, that hee may liue: the same wicked man shall die in his iniquitie, but thou hast deliuered thy soule. Likewise, if a righteous man turne from his righteousnes, and cõmit iniquitie, I will lay a stumbling blocke before him, and he shal die; because thou hast not giuen him warning, he shall die in his sin: and his righteous deeds which he hath done, shall not bee remembred; but his blood will I require at thine hand. Neuertheles, if thou admonish that righteous man, that the righous sinne not, and that he doth not sinne, hee shal liue, because he is admonished; also thou hast deliuered thy soule. If when the watch-man seeth the sword come vpon the land, he blow the Trumpet, & warne the people; then he that heareth the sound of the trumpet, and will not be warned, if the sworde come & take him away, his blood shall bee vpon his owne head: For, hee hath heard the sound of the trumpet, & would not be admonished: therefore his blood shalbe vpon him: But he that receiueth warning shall saue his life. But if the watchman

Ezek. 3. 17. 18. &c.

Ezek. 33. 3. &c.

watch-man see the sword come, and blow not the trumpet, and the people be not warned: if the sword come & take any person frō among them; he is takē away for his iniquitie; but his blood will I require at the watch-mans hand; So thou, ô sonne of man, I haue made thee a watch-man to the house of Israel, (saith the Lord to Ezechiel.) This straite charge laide on the Ministers of the worde of God, made the Prophets to rebuke vice and wickednesse without feare.

1. King. 18. 2. Sam. 12. Isai. 1. 5. 6 10.

How boldly did Eliah reprehend Ahab? How boldely did Nathan reprehend Dauid? How boldly did Isaiah reprehend the whole state of Iudah? when hee called the chiefest Rulers the Princes of Sodome? and when he saide of all the inhabitants of the Land generally, The whole Head is sicke, and the whole heart is heauie; from the sole of the foote, vnto the head, there is nothing whole therein, but woundes, and swelling, and sores full of corruption; they haue not bene wrapped, nor bound vp, nor mollified wt oyle. How boldly did Ieremiah reprehend the Iewes? blowing his Trumpet, & saying; That the Lord would bring a great destruction frō the North? The Lyon is come vp from his denne, and the destroyer of the Gentiles is departed, and gone forth of his place to lay thy land waste, & thy

Ierr 4. 7.

Cities

Cities shalbe destroyed without an inhabitant. The carkasses of this people shalbe meate for the foules of the heauen, and for the beasts of the earth, & none shall fray them away: Then I will cause to cease from the Cities of Iudah, and from the streetes of Ierusalē the voice of mirth, and the voyce of gladnes, the voice of the Bridegroome, and the voyce of the bride: for the Land shalbe desolate. *Ierem. 7. 33 34.*

Holy boldly did John Baptist reprehend Herode, for all the euill dædes which he had done? How boldly did *OVR SAVIOVR* reprehend the hypocrisie, dissimulation, pride, couetousnes, & false Doctrine of the Scribes & Pharisees? And how boldly did the Apostles reprehend the Idolatry and iniquitie of the Nations, among which they preached the Gospell? *Luk. 3. 19. Matth. 23*

Seeing therefore it so deerely concernes the ministers of the word and gospell, to feede the flocke and lambes of Christ, & to take heede to the flocks, whereof the holy Ghost hath made them ouerseers: it is no maruell þ Paul wills Titus, & in Titus al other shepheards of soules, to stirre vp all professors of Christ to lead their liues in godlinesse, & in the feare of the Lorde. *Ioh. 21. 15 Act. 20. 28.*

I will (saith the Apostle) *that thou shouldest affirme:*

That is, that þ shouldest auouch it, as a thing most certaine, and in no case to be doubted of:

For

For the fore-going words, (This is a true saying,) may also bee referred to that which followeth. For Paul is accustomed to vse this sort of speaking, when he earnestly affirmes a matter ensuing: As when he sayes; This is a true saying, and by all meanes worthy to be receiued, that Christ Iesus came into ỹ world
1. Tim. 1. to saue sinners: And when he saith, This a true
15. saying, If any mã desire the office of a Bishop, he desireth a worthy worke. And therefore,
1. Tim. 3. 1 when he saith, I will that thou affirme; Hee sayes thus in effect; I will that thou affirme these things courageously, and with authoritie; and that thou vrge this, & insist on this, and omit Fables, & other vaine things, which some do deliuer. Anouch these things, because they are true, and worthie to be beleeued.

Here wee are admonished, that Ministers must stoutlie affirme, that which concernes Faith, and the edifying thereof. And we may gather, that the Minister must affirme nothing, but that which is vndoubted & certain; and that nothing must be taught & preached in the Church of God, besides the word of God. For who can be an affirmer, or an anoucher, but hee that is assured, that he preacheth not the doctrines of men, but the Word of God?

And what is it, that the Minister must so firmely affirme? That they which haue beleeued

ued God must be carefull to shew forth good works. That is, that they which haue beliued God, should meditate on true, iust, & good things. For it becomes those that boast, that they are deliuered from their sinnes, by the free mercie & goodnes of God, so to passe ouer their liues, as that they may answer the profession of Christ, and not appeere contrary to so great and glorious promises. For they that haue the Name of Christ in their mouth, & doe not follow his example in their life, are not vnlike the trees, that flourish euery yeere with leaues, but neuer bring forth fruite. They are greene indeede as the Bore tree; but they yeeld either no fruite, or little fruite. For they seeke their owne, and respect their owne; but they do not seeke and respect that which concerns the glorie of God, and the good of their neighbour.

Neither is Paul so carefull of good workes, as to neglect the roote, which is Faith; while he gathers the branches and fruits, which are good workes: but he hath regard to both parts, and (as it is meete) he giues and allots the first place to Faith. For he saith, that they which haue beliued, should be carefull to shew forth good workes.

Whereby he meanes that Faith must goe first, and workes must followe. For those workes onely are acceptable to God, that

Heb. 11.6 rede from Faith, without which, none can please God: nay, they alone doe know what good workes are, and are able to doe them, who doe believe in Christ: whereas all other, are both blind in knowing, and unable in performing any manner of thing that is good.

And the Apostle stayes not heere, but hee addes, These things are good and profitable unto men. In which words hee yeelds the reason, why he commands Titus to teach and affirme these things in his Church; to wit, because they are things true, and good, and right, and honest, and comely, and profitable. And withall he intimates and signifies, that whatsoever other things are delivered, they are not to be esteemed, because they are unprofitable and unfruitfull: as on the contrarie, all that is commendable and praiseworthy, that availeth to salvation, and promoteth godlinesse, which is profitable to all things, and which hath the promise of the life present, and of that that is to come.

1. Tim. 4. 8.

Now that this exhortation of the blessed Apostle may bee the better received and performed of us, let his words be diligently considered. Good workes (saith he) are good, or convenient, or comely, or such as become Christians. For why? A father must be honored, and a Lord or Master must be obeyed:

Mal. 1.6.

but

but *GOD* is our Father, & wee are his sonnes by grace and Adoption in *CHRIST*; and God is our Lord and Redeemer, who ransomed vs from the thraldome of the spirituall Pharaoh & Ægypt of sin, by the death & pretious bloud of his most dearely beloued Sonne *CHRIST IESVS*. Since then our sanctification is the will of God our heauenly Father, & it is his pleasure, that we should liue godly; shall wee not obey his will & commãdement? In great horses prepared for the warres, it is chiefely regarded, that they be flexible, and easie to be turned with the bridle: For what is it worth, if an horse runne a faire race, either out of the way, or else not as ỳ rider wil, but as himselfe will? So in the faithfull & true Christians, ordained for the spirituall warres of Christ, no vertue and good qualitie is more required, then prompt and ready obedience, to submit our wills to the Lords will. 1. Thess. 4. 3.

We are by nature fleeting, and running after all vanitie and wickednes, and therein wee are like to water, and wee must be stayed, as the water is. And how is that?

The water is very hardly staied, and scarce stayed with it owne bondes; because naturally it floweth abroade, but it may well bee limitted and bounded by some other thing, and kept from continuall fleeting:

be our nature, that fits still after the transitorie vanities of this world, is very dāgerously bounded by our owne will. For it so followes continually after concupiscences & pleasures, but it is best stayed onely by the will of God; after whose similitude and likenesse it was at first created. The Smith when he prepares any worke, thinkes on him for whom he prepares it; that he may fit it after the breadth, and length, & proportion prescribed vnto him. For if either he forget the forme delivered him, or else doe willingly despise it, he must nōdes erre in the performance of the worke: in like manner, we must alwaies carefully retaine in memorie, and obediently practise the will and commandement of God; or else wee shall erre in the actions of our calling. Who knowes not, that Christ is the head, and the faithfull are the members? Let vs therefore be sound members, & not sicke of the palsie. For as the partes of the bodie that are attainted with the Palsie, doe not moove, as the head directs: so those Christians are holden of the palsie of soule, that do not move as *CHRIST* the head commaundes: but as perfect & sound parts of a bodie are easily moved, as the sense & reason of the head doth lead, so sound & true Christians are moste readie to accomplish those things which Christ the head enioynes. Are

1. Cor. 12. 27.

not

got also our good workes due vnto God? and must wee not doe them, to declare our thankfulnes towardes him, of whome wee haue receiued so manie and so great blessings, both temporall and eternall? Wee are debters, not to the flesh, to liue after the flesh: For if we liue after the flesh, wee shall die; but if wee mortifie the deedes of the bodie, by the spirit, we shal liue. And why hath the Lord deliuered vs out of the hands of our enemies, but that we should serue him without feare, all the dayes of our life, in holines and righteousnes before him? We are iustified, we are the sonnes of God, we are the holy temple of the Lorde, we are made in CHRIST kings & priests we are anointed by the holy Ghost: and to what purpose haue we obtained this dignitie? not that we should liue as wee list, but that being clothed with the righteousnes of the newe man, we should with minde, mouth, life, profession, and practise, set forth the praise of God. For how is iustification & sactification sundered? If we be good Trees, wee will bring forth good fruits: if we be the sonnes of God, we will be led by the spirit of God: if we be borne of God, we will not commit sinne, & delite & gredines: but on the contrarie, we will studie to liue holilie: for the seed of God abideth in vs: that is, the holy spirit of God, which is called holy, because

Rom. 8. 12

Luk. 1. 74. 5.

Mat. 7. 17
Rom. 8. 14
1. Io. 3. 9.

cause he worketh holines in vs, & by his vertue and operation as by a certain seede, we are regenerate & made new men. We must remember, that we are enrolled soldiours in Christs Campe, to fight his battels against the Flesh, the World, & Sathan. Let vs therefore, not receiue the grace of God in vaine; let vs hold fast the Faith, let vs fight a good fight; let vs finish our course; let vs seeke to please him, that hath chosen vs to be Soldiours. A good soldiour must bee obedient & faithfull: obedient to execute his commandement. Faithfull to sticke to his Captaine in all dangers. Scipio Major pointing at his soldiours that bee had in Sicilie said that there was not one of them, that would not ascend into a tower, and from thence cast himselfe head long into the Sea, if hee did command it. And one remembers an example of such obediente: For when ye Earle of Campania was Ambassador to the Prince of the Assasines in Syria, the Prince to shew the great obedience of his people, shewed the the Earle certaine men that stood on the top of a tower, and called one by name, commanding him to leape downe from the tower: the fellow immediatly obeied the commandment, and died with the fall: and the Earle could hardly restraine the Prince from commanding the rest also to doe the like.

Plut. in Rom. Apoph.

Bapt. Tulgosius l. 1. c. 1. rerum memorab.

Shall

Shall there bee such obedience giuen to Earthly rulers, and shall wee refuse to obey the commaundement of our Heauenlie King? specially when hee craues, not that wee should vainely spend our liues, but that we would subdue our affections, our corrupt desires, our inordinate concupiscences, & vngodly motions. Let vs not therefore be bare protestants, and not performers; Let vs not liue in the reformed Church, and haue deformed manners; Let vs not bee entertained in Christs Campe, & beare his colours, yet wish the enemie well; & promote the cause of the enemie, and seeke opportunitie with Iudas to betray *CHRIST*; & with the traiterous soldiour to flie to the enemie. What is profession worth, except practise bee coupled therewith? We know what S. Iames saith; Be yee doers of the word, and not hearers only, deceiuing your owne selues: For if anie heare the word, & do it not, he is like vnto a man that beholdeth his naturall face in a glasse: for when hee hath considered himself, he goeth his way, & forgetteth immediately what manner of man he was: but who so loketh in the perfect lawe of libertie, & continueth therein, he not being a forgetfull hearer, but a doer of the worke, shalbe blessed in his deede. And wee know what the Lord saith; Not euery one that saith vn-

Iam. 1. 22. 23. 24. 25

Mat. 7. 21

to me, Lord, Lord, shal enter into ỹ kingdome of heauen, but hee that doth my Fathers will which is in heauen. And what gaines that seruant that knowes his maisters will, & doth it not, but to be beaten w̄ many stripes? Hee is thy best seruant (saith an ancient Father, speaking to God) not ỹ desireth to heare of thee, what he would; but rather ỹ is willing to perform & what he heareth. And therfore whereas the poet Hesiode was much cōmended by most men for his deuise, in that he gaue the chiefest wisdom, to him that knowes of himselfe what is good and mete; & the next to him that hearkens to another, when hee himself is ignorāt.

August.

Diog. Laert.

Zeno Citticus did correct that sentence of Hesiode, and did attribute the chiefest wisedome to him, that heares the good counsell of another; and the next to him, that is wise of himselfe: And his reason for the animaduertion was; because he that is wise of himselfe, and giueth aduise to another, hath but the vnderstanding and knowledge of the matter: but hee that hearkens to counsell delineted, puts the thing in execution and practise.

Besides this, ỹ Apostle saies, that goodworkes are profitable. And to whome are they profitable? to our Neighbours, and to our selues.

Good workes are profitable to our brethren, in that wee comfort and relieue them by our good

god deedes, and we stirre them vp by our example to feare the Lord, and they are caused to praise God, for bestowing such grace vpon vs. And good workes are profitable to our selues, in that they are the fruits of our faith, and thereby they assure vs of our election and vocation, & being by them declared to be new creatures, we cherish in our selues the hope of eternal life. As for the cõmodity that we reape by good workes, what speech can be answerable thereunto, since the Lord hath promised, to reward our good workes most largely & plentifully, w̃ blessings aswell temporall as spirituall?

2. Pet. 1. 10. Iam. 2. 17. Deut. 28. Leu. 26. 3.

Let vs not therefore be wearie of well doing, but let vs behold the recompence of the reward, for in due season we shall reape, if we faint not. If we be not carefull to shew forth good workes, we must not expect the reward: if we doe not trim and prepare our lampes with oyle, against the comming of the bridegroome, we shall not enter into the palace of glory: if we doe not worke, while we haue the light, the darkenes will come; And he that walketh in the darke, knoweth not whither he goeth. It is not enough to abstaine from euill, but we must also do good. Remember, how the vnprofitable seruant was cast into vtter darkenes: and why? not because he was wicked, but because he was idle; and

Gal. 6. 9. Matt. 25. 2. Ioh. 12. 35. Matt. 25. 30.

not

not for that he committed ill, but because he omitted good. And it is hard to doe well, and to persevere in well doing: For there are many intisements and allurements to iniquitie. But let vs heare our Saviour: Strive to enter in at the strait gate: because the gate is strait, and the way narrow that leadeth vnto life. Though the gate be straite, yet if we struggle and strive to enter, we shall finde an entrance: for whosoever asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened. The ethnick Greeke Poet partly perceived this by the glimmering light of naturall reason, and therefore said, *Tes aretes idrota theos proparoithen ethecan athanatos*: That God had put sweate before vertue: and that the way vnto it was long, and tedious, and rough at the first: but after one aspired to the top, it was as easie then, as it was vneasie before. And the Latine Poet could also say,

Luk. 13. 24. Matt. 7. 14. Hes.

Dimidium facti, qui cœpit, habet; sapere aude; Incipe.

Hor. l. 1. Epist. 2. Ep.

He that hath begun, hath halfe ended: be courageous to followe vertue: begin once. There must be a beginning attempted, to doe well: and when the yce is broken, the wading

thorough

thorough is not difficult. And thereupon another wittily discanteth.

Incipe, dimidium facti est cepisse; superest
Dimidium, rursus hoc incipe, & efficies. *Anson.*

Begin (saith he,) for to begin, is to end halfe; and when thou hast begun, if there remaine halfe, begin againe, and thou shalt end all. Vertue is like the Palme tree, and the Lote tree the Palme hath a sharpe and rough rinde, and the Lote hath a bitter pill, but both the one, and the other haue most sweete fruite. Chrysostome saies notably, that as in monies, he that hath gained two crownes, is readie to gaine tenne, or twentie crownes, so it falls out in vertue; he that doth a good worke once, and once performes his dutie, he is thereby encouraged and stirred vp to do more good, and to adde vertue to vertue. And another saies, that as they that begin to climbe a ladder, goe from round to round, till they aspire to the top; so he that hath once begun to doe well, mounts higher and higher. We see the most gay picture, begins from rude draughts, and lines, and shadowes, and proceedes from colour to colour, till at last it be absolute: so vertue and the habite of well doing, is not presently engraft in vs; but it riseth to full

Orat. 4. Aduersus Iudeos.

Stobæus ser. 1. de Virt.

growth

Epist. 86. groweth by daily encreases. It was ingeniously applied of Seneca, that as Phidias was skilfull to make statues and Images, not onely of marble, and of brasse: but if he had bilder and coarser matter, he could likewise make a statue thereof, as good as the matter would permit: so (saith he) a wise man, (and why not a Christian?) endued with vertue, will shew it in riches, if he be rich: in povertie, if he be poore: in authoritie, if he be a Magistrate: in health, or sickness, according to his place: *quamcunque fortunam acceperit, aliquid ex se memorabile efficiet*; in whatsoever state he live, he will doe some praiseworthy thing therein.

On the other side, as good workes are good and profitable, so euill workes are dangerous and unprofitable. For euill deedes are displeasing to God, that hates all the workes of iniquitie. Euill deedes disgrace our profession, and Gods glory: what lies in vs. Euill deedes make vs the slaues and vassals of Sathan: and by them he dominiers over vs. Euill deedes hinder all spirituall exercises: for by them faith faints, the conscience is hurt, prayer cooles, and the holy spirit of God is grieued. Euill deedes doe procure and pull on vs punishments, both publike and private: as warres, famines, pestilence, and the like. At a word,

Psal. 5.6.
Rom. 2.25.
2. Tim. 2.6.
Eph. 4.30.
Deut. 28.

word, euill deeds do merite eternall torments after this life; For they that doe commit euill workes, haue no parte in Christs Kingdome, neither shall possesse it. And is it so? Is death the stipend and wages of iniquitie? What exhortation then is fitter, then that of the holie Apostle? Let not sinne therefore raigne in our mortall bodie, that we should obey it in the lusts thereof. That is, let vs not scœze in the dregges of vngodlinesse: Let vs not wallow & welter in the puddle of wickednes: Let vs compare and examine our liues and doings by the rule & line of Gods lawes and statutes: and where we finde our faultines and imperfection; (and who will be able to say, My heart is cleane? Since ỳ righteous falles seuen times in a day:) therefore let vs hartily repent for the same, and beseech God the Father to forgiue our offenses, for the merites and Passion of his dearely beloued Sonne *CHRIST IESVS*. Let the swearer and blasphemous person forsake his Oathes, and vaine prophaning of Gods sacred name: Let the abuser of the Sabbath, and neglecter of Prayer, and Sermons, and Sacraments, reclaime himselfe, & sanctifie the Lords Sabbath: Let the enuious and malicious person lay aside his hatred and spitefulnes: Let the couetous and greedie mizer, forsake his inordinate

Gal.5.21.
1.Cor.6.10.
Rom.6.23
Rom.6.12

dinate loue of money, which is the rote of all euill: Let the drunkard abstaine from drunkennes, & the fornicator from vncleannes, and the hypocrite from counterfeiting, and the lyer from slaunderous & vncharitable reports, and the brawler & contender from strife and dissention: To be short, let the ignorant of the mysteries of their saluatiō, seeke to be filled with the knowledge of Christ, & spiritual vnderstanding; And let the breaker & offender of Gods Lawes perswade himselfe, that it is sufficient to haue spēt the time past in wātonnes, lusts, concupiscences, & abhominable trāsgressions, and let him not suffer sinne to raigne & swaye longer in his mortall bodie. *CHRIST* our
Heb. 7.26 high Priest, that offered a full, perfect, & sufficient sacrifice for our Redemption, was holie, innocēt, vndefiled, separate frō sinners, & higher then ỹ Heauēs. And this our holie & high Priest hath sacrified vs by his Sacrifice, that we should also be holy, innocent, & vndefiled;
Heb. 2.11 For, He that sanctifieth, & they which are sanctified, are all of one. And *CHRIST* gaue himselfe for vs, that he might redeeme vs from all
Tit. 2.14. iniquitie, & purge vs to bee a peculiar people vnto himselfe, zealous of good workes.

Therefore we ought also as being sanctified by Christ our redeemer, as being members of so worthy an head, as being made conformable

ble to so excellent an Image;) wee ought also to loath, detest, and abhorre sinne & iniquitie. Flie from sinne as from a serpent; for if thou come neer it, it will bite thee: the teeth thereof are as the teeth of a Lyon, to slay the soules of men: All iniquity is as a two edged sword, the woundes therefore cannot bee healed: saith the Wise man. *Eccles.* 21. 2. 3.

Consider, how pestilentiall, how horrible, how fowle a thing sinne is; and tell, whether it bee a fit guest to be harboured & lodged of vs, or not. What is it, that makes a separation betweene God and our sillie soules, but sinne? Hearken what the Lord saith by his holy Prophet: Behold, the Lords hand is not shortned, that it cannot saue; neither is his Eare heauie, that it cannot heare; but your iniquities haue separated betweene you & your God, and your sinnes haue hid his Face from you, that hee will not heare. And how vn, speakeable a losse is it, to be separated and diuorced from *GOD*? As almost euery one offers wrong to a widowe, because shee wants a protector: So euery vncleane spirite, and euery creature riseth vp against the soule that is a widow: that is depriued of the *GRACE OF GOD*; And the spirituall Foes that seeke such a soule, take counsell together, and say: God hath forsaken that Soule, *Isai.* 59. 1. 2. *Psal.* 70. 10. 11.

per-

Persecute and take it; for there is none to deliuer it.

The Shippe that hath lost her Mast, and Rudder and Gouernor, yeldes to the flawes and flouds, is driuen hither and thither, and tossed by euery Tempest, and at last is dashed against a Rocke, and is broken in pieces: and the Citie that is besieged of most cruell enemies, hauing no Walles nor Bulwarkes to defend it, and no Garrison nor strength of Souldiours to protect it; but the Citizens that are in it are in hostilitie and ciuile discord; this cittie must nedes be sacked and ransacked: Euen so the wretched soule, destitute of the loue and fauour of God, it is exposed to innumerable flouds of temptations, and is neere to shipwrack; it is as a prey readie to bee torne and rent by her enemies, Sathan, the world, and the Flesh; and it is cast forth, by the very bodie that it quickeneth, to vncleane spirites to be deuoured.

When the King remooues his Court, all the Kings household, and all the Courtiers depart with him; and we say, that the Court is
Ezek. 18. 24. remoued; So when God departs from the soule, all the Angels that are Gardians to the soule, & celestiall Courtiers, depart also from it; and the very good workes which were formerly done, are forgotten, and doe lose their re-

reward. For so saith the Prophet; If the righteous man turne away from his righteousnes, and commit iniquitie, and doe according to all the abhominations that the wicked man doth, shall he liue? all his righteousnesse that he hath done, shall not be mentioned; but in his transgression that he hath committed, and in his sinne that he hath sinned, in them shall he die.

Of the departing of this heauenly Court Saint Basil thus saies, Like as smoke driues away Bees, and a stinking smell chases away Doues: so the noysome smell of sinne puts to flight the Angell, that is appointed to defend vs. And so Iosephus writes, that when Ierusalem was to be besieged of the Romanes, in which siege it was destroyed, before Vespasian came with his traine, there was a voyce of Angels heard therein, crying, *Migremus hinc*, let vs depart hence. Cyprian therefore saies pithily; *Hoc sunt peccata lapsis, quod grando frugibus, quod turbidum sydus arboribus, quod armentis pestilens vastitas, quod nauigijs saua tempestas*: sinne to the offender, is as haile to corne, as a scorching starre to trees, as a murraine to beasts, as a fierce tempest to ships. For sin destroyes the fruite of all good worke, corrupts the powers of the soule, and brings man wholly to destruction. If a Merchant

In Psa. 33

De bello Iudaico Li. 7. c. 12.

Ser. 5 de lapsis.

after long and perillous sayling from the Indies, bring home gold, siluer, and many pretious commodities, and the next day after his returne, doe hazard all his wealth at one cast of the dice, and so lose it: who will not call him, both foolish, and wretched? but in the same case, and farre worse is he, that will lose the good things which he hath alreadie wrought, for the pleasure of sinne, and by suffering it to raigne in his mortall body? If then we will not be divorced and divided from God; if we will not be a prey to all our spirituall enemies; if we will not chase away the holy Angels of God, which are the ministring spirits to the heires of salnation; if we will not haue our former good deedes forgotten and vnrewarded; let vs not suffer sinne to rule, manage, and gouerne vs: but let vs set before vs the example of Lysimachus the King of Macedonia, who waging warre among the Scythians, being enforced by extreame thirst, to yeild both himselfe and his hoast to his enemies; after he had dranke cold water, he burst out into these words; Good God! for how short a pleasure, how great a kingdome haue I lost? so let euery sinner say, when the pleasure of sin is past; O what an heauenly kingdome haue I lost, for short pleasures sake! let him sincerely say thus, and be truly sorrie,

Heb. 1. 14

Plut. in lib. de inuida bona valentudine.

and

and rise by vnfained repentance, and not throwe his soule againe into the like danger, by suffering sinne to haue the vpper hand, and to raigne in his mortall body. For there is almost no sinner, but if he be demaunded, why hee committeth sinne, he will alleadge pleasure and delectation for a reason. Call the drunkard to an account; he will speake of the strength and pleasantnes of his liquour. Call the vnchast to an account; he will speake of the Syrens Song, and alluring baits of incontinencie. Call the couetous and greedie to an account; and he will speake of the cordiall glittering and tentation of money. Call the proud and ambitious to an account; and he will speake of the tickling and prouocation of honour and reputation. Call the malitious reuenger to an account; and he will speake of the delitiousnesse of reuenge; and how it is swéter then life it selfe, to tread downe, and to subdue an Enemie. Thus pleasure tempts a sinner to commit iniquitie: but what is the end and sequele of this delight? What but this? that the pleasure of sinne, which in the beginning is as swéet as the honey combe, in the end becomes as bitter as gall and wormwood. When sinne is permitted to raigne, and hath the reines losed vnto it, then at last commeth the [illegible] of conscience, then com-

meth the iudgement of God, which the vngodly cannot escape, then the wicked flie, when none pursues them; then the wicked are as a tumbling sea, which cannot rest then the conscience hath no tranquility and peace: for destruction and vnhappinesse are in the wayes of the obstinate and obdurate sinner, and the way of peace haue they not knowne: and because they haue eaten the sowre grape of iniquitie, their teeth are set on edge, and they cannot discerne and taste, how good and gratious the Lord is. Behold Ioseph's brethren: when they went first into Egypt and had endured some vexation, they presently remembred the sinne which they had committed twentie yeares before against their brother Ioseph, saying, We iustly suffer this, because we sinned against our Brother. We that wallowed in sinne, shall feare the rattling of a leafe; shall thinke euery bush to be a tormenter; shall imagine that the flashes of lightning shall presently consume him. This is that which the Psalmist saies; Behold, hee shall trauell with wickednes: for he hath conceiued mischefe, but he shall bring forth a lye: he hath made a pit, and digged it, and is fallen into the pit that he made. Upon which Saint hath grounded faith, that the trauell of a sinner, is not like the trauell of a woman

Pro. 28. 1.
Isa. 57. 20. 1.
Ro. 3. 16.
Ier. 31. 30
Gen. 42. 21.
Psa. 14. 15

with

with childe: for a woman, though she endure extreame paines in her trauell, yet so ioy that a man is borne into the world, that remembers her sorrowes no more: but the trauell of a sinner is like the hatching of the viper, wherein the young brode gnaweth out the dammes belly; & though there be delight and pleasure in the conception, nourishment, and bringing forth of wickednesse, yet when the sinner beholds the vgly and deformed childe of sinne, he is touched with anguish and remorse of conscience. And so Saint Austen speakes truly; *Voluisti Domine, & ita fit vt omnis animus sordidatus sibi ipsi sit pœna*; O Lord, it is thy will, and so it comes to passe, that euery mordinate and sinfull minde should be a punishment to it selfe. Therefore since the raigning of sinne in our mortall bodies, doth cause the sting and worme of conscience at the last; let it not suffer it to raigne in our mortall bodies; neither giue our selues ouer to vngodlinesse, to commit sinne euen with greedines; that wee may enioy that peace with God, and quietnes of minde, which is a continuall feast and most daintie banquet, more to be desired and embraced then all the gold and treasures of the rich Indies. *Confess. l. 1. c. 12.* *Pro. 19. 13. 15.*

Thus we haue seene good and bad, life and death, cursing and blessing: and who will now

doubt, what to chuse, and what to refuse? But as when the swætnes & profit of meat is commended to one that is hungrie, & the comfort of drink is declared to the thirsty, this is no remedie, but rather a greater griefe to the hungrie and thirstie, except a way be shewed them, how they may satisfie their nedes: so all the exhortation to good workes, & commendation of them, shal be vneffectual, and rather meat and drinke shall be shewed to the hungry & thirsty, then leaue giuen them to eate & drink, if it doe not appeare, what good workes are to be done, and whence they are to be learned. The Law and cõmandements of God, are the path that we must walke in, and the lanterne that must direct our steps; and the goale that we must runne at; and the looking-glasse, wherein we may sée what good workes are required of vs. It is hard to finde out, what vertue is most excellent, that we may attribute the chiefe praise vnto it; saith Gregorie the Diuine: as it is hard in a medowe or garden replenished with diuers & fragrant flowers, to discerne the flower that is faitest, and smels most swætly; since this flower, and that flower doth allure our eye, and smelling vnto it, and doeth (as it were) desire that it may be pluckt first. Lacke we patience? we shal learne it out of the word of God? Lacke we humilitie? there we shall learne

Nazianz. orat. de amplectate

learne it. Lacke we sobrietie and temperance, there we shall learne it. Lacke we wisedome and understanding in the knowledge of salvation? there we shall learne it. Lacke wee zeale to the Gospel, and prayer? there we shall learne it. Lacke we repentance for our sinnes and ungodlinesse? there wee shall learne it. Whatsoever we lacke or desire to know, touching our dutie to God, or man, there we shall learne it abundantly. For the law of God is perfect, converting the soule; the testimonie of the Lord is sure, and giveth wisedome vnto the simple: the statutes of the Lord are right, and reioyce the heart: the commandement of the Lord is pure, and giveth light vnto the eyes. And the whole scripture is given by inspiration of God, and is profitable to teach, to convince, to correct, and to instruct in righteousnes; that the man of God may be absolute, being made perfect vnto all good works. Psalm. 19. 7. 8. 2. Tim. 3. 16. 7.

Wherefore let vs embrace the Word of God, and muse thereupon day and night: Let vs love God with all our heart, soule, minde and power: Let vs be truely penitent for our offences, that the miserie which our sinnes have committed may be taken away: Let vs be fervent in prayer and supplication; and above all things, let vs pray *CHRIST IESVS*

who is the inuincible Lyon of the Tribe of Iudah, to strengthen vs against that roaring Lyon, who continually walkes about seeking whom he may deuoure; and who is that saning Serpent, lifted vp first on the wood of the crosse, & after on the theater of the world by the preaching of his Gospell, to make vs wise against the assaults of that old and subtile serpent: and who is that white and immaculate Lambe, that hath vanquished the tyrannie of Sathan, to grant vs his fully thepe the assistance of his sacred spirit, that confirmed and strengthened by him, we may gloriously ouercome and triumph ouer all the attempts of our ghostly enemies; and that from our hearts we may obey the Lord, walking in newnes of life; and from henceforth liue not after the lusts of men, but after the wil of God: Finally, let vs heare the summarie abridgement of all: Whatsoeuer things are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things are worthy loue, whatsoeuer things are of good report, if there be any vertue, or if there be any praise, let vs thinke on these things, and doe these things, and the God of peace shall be with vs. Amen.

Phil. 4. 8. 9.

THE

THE CVRBING OF COVETOVSNES.

1. *Thess.* 4. 5. 6.

This is the will of God, that no man oppresse or defraude his brother in any matter: for the Lord is auenger of all such things, as we also haue tolde you before-time, and testified.

GOd of his infinite wisedome hath so ordained, that no man should liue in this worlde, so furnished with all things necessarie, but that hee should stand in need of some one thing, or other, which other men may afford vnto him. Diuerse are gods gifts, whither we respect the soule or the body, or the blessings of the earth, that doe comfort both: and

and diuerſly doth the Lord beſtowe theſe his gifts, diſtributing ſeuerally as he liſteth; vnto ſome more, vnto ſome leſſe, vnto euery one ſomething: vnto no man al things. For why? as God hath tempered and diſpoſed the bodie of man, that euery member ſhould haue his execute his diſtinct and proper dutie and function; ſo that the eye ſeeth for the whole bodie, and the hand worketh for the whole body, and the foote goeth for the whole bodie, and euery member is delighted and ſympathizeth, and ſuffereth each one with the other; leaſt otherwiſe there might be diſſention in the body, if one part were not beholding to another: So alſo God hath ordered, for the preſeruation of ſocietie, loue, and amitie among men, that one ſhould want wealth, and another haue riches to aid the needie; one ſhould want counſell, and another haue diſcretion to aduiſe the ſimple; one ſhould want ſtrength, and an other haue might to defend the weake; one ſhould lacke this, or that, and therefore ſeeke to buy; and another haue store, and therefore be readie to ſell. If all were full, if all had plentie, if all did abound, where would loue and charitie be; which ariſeth from nothing more, then from the neceſſitie that is caſt vpon vs, to be beholding one to another?

1. Cor. 12. 14. &c.

But ſuch is the malice of Sathan to mankinde,

kinde, that what God hath appointed for the good of men, and for their mutuall societie and concord, he labours by all meanes to turne to the damage and hurt of mankinde. For where Gods prouidence hath decreed, that some should abound, and some lacke; and some should buy, and some sell; to the end we might the more regard and esteeme one of the other; Sathan vpon this necessarie entercourse and trafficke of busines betweene man and man, takes occasion to bring in violence, and wrong, and oppression, and craft, and deceite, and subtiltie.

And therefore the Apostle Saint Paul to reduce things to their right order and performance, tels the Thessalonians, and in them all other Christians, That this is the will of God, that no man oppresse or defraude his brother in any matter: for the Lord is auenger of all such things; as he had tolde before time, and testified.

In which words there is a prohibition, not to deale vniustly, a reason, why no vniust dealing should be vsed; and an insinuation, or implication of the dutie of the Minister. The prohibition is in these words; This is the will of God, that no man oppresse, or defraude his brother in any matter: the reason of the prohibition is in these words;

For

For the Lord is auenger of all such things: the insinuation of the Ministers dutie is in these words, As we also haue told you before time, and testified.

The proposition. This is the will of God, that no man oppresse, or defraude his brother in any matter. When one vpbraided Lysander the Lacedemonian Captaine, that he wrought many exploites by fraude and subtiltie; it is reported, that he answered similingly, that when a man could not obtaine his purpose by a Lyons skin, he must sowe a fores skin vpon a Lyons skin: meaning, that if an intent could not be attainted by rigour and seuerittie, it must be atchieued by craft and subtiltie. And agreeably thereunto said the Romane Orator, That a wrong is done two waies; either by force, or by fraude: and that fraude is the Foxes, and force the Lyons. But he erretically censureth alwell the one, as the other, and saith, That both these waies of doing wrong must be most far off from a Man. Both these kindes of wronging are here forbidden by the Apostle, when he saith, This is the will of God, that no man oppresse or defraude his brother in any matter. For by oppression he meaneth open violence of the Lyon, when the stronger apparantly presumes to hurt the weaker: and by defrauding, he meanes the craft and subtil-

Plut. in Lacon.

Cic. Offic. lib. 1.

tie

tle of the Foxe; that secretly crépes in, and couertly vndermindes pretending one thing, and entending the contrarie.

For so Saint Basil defines defrauding; *in Psal 33* Fraud (saith he) is a close doing of ill, offered to any vnder a shew of good things.

And thereunto subscribes the Ciuilian, *Seruius.* when he saies, That fraud is a practise to deceiue another, when one thing is done, and an other thing is fained to be done. So that this is the sense of Saint Pauls words; that it is the will and commandement of God our heauenly father, that we should doe no manner of iniurie to our brethren & fellow Christians: either by open oppression and violence, if we be stronger then they; or by secret guile and cunning, if we be wiser then they. Neither let any aske, why he should doe so? for this is a cause vrgent and inforcing enough, to vse plaine dealing and sinceritie, because it is the will of God. For if a subiect, and a seruant, and a Tenant, and a childe, haue sufficient cause, to auoid this or that enormitie and vnlawfull deed, for that it displeaseth, and is strictly forbidden by his Prince, maister, Land-lord, or father: who can be so senseles, as once to thinke, or so shamelesse, as once to say, that the will and pleasure of our eternall king, maister, Lord, and father, is not a

motiue

motiue powerfull enough, to compell vs to
Leu. 19. 35. 36. vse iust and vpright dealing? And that it is
Gods will; see the 19. of Leu. where it is thus
written: Ye shall not doe vniustly in iudge-
ment, in line, in weight, or in measure: you
shall haue iust balances; true weights; a true
Epah, and a true *Hin*: as though it were said
for our capacities, that we must haue a true
yard, a true elle, a true bushell, a true pecke;
Pro. 11. 1. a true quart, a true pinte. See the 11. of Salo-
mons prouerbs; where it is thus written:
False balances are an abomination vnto the
Lord; but a perfite weight pleaseth him. See
Pro. 16. 11. the 6. of the prouerbes; where it is thus
written: A true weight and balance are of the
Lord: all the weights of the bag are his
worke: as if he should say; if weights be true
and iust, they are Gods worke, and he de-
lights in them: but if they be false, they are
the worke of the diuell, and to their condem-
Prou. 20. 10. nation that vse them. See the 2. of the pro-
uerbes; where it is thus written: diuerse
weights, and diuerse measures, both these are
euen abomination vnto the Lord: that is, it
is odious to the Lord, when we vse variable
weights and measures; a greater and a lon-
ger to buy withall, and a lesser and a shorter
to sell withall. See the 6. of Micahs prophecie;
1 1 1 where it is thus written: Shall I iustifie the wic-

ked

ked balances, & the bag of deceitfull weights? saith the Lord, nay, where men are full of cruelties, & speake lies and haue deceitfull tongues in their mouth, God will make them sicke, in smiting them, and in making them desolate, because of their sinnes: they shal eate, but they shall not be satisfied; they shall sowe, but not reape; they shall treade the Olives, but not be annointed with the oyle; and they shall make sweete wine, but they shall not drinke wine. By all these places we see cleerely, that it is Gods will, that we should decline from fraudulent and false dealing.

And whence proceedeth violence & defrauding but from coueting & vnlawfull desiring of our neighbours goods & commodities? Therefore when the Apostle saith, that we must not oppresse, or defraude our brother in any matter; he saies this also, that we must not couet, and be greedie of that which is not ours. The same lesson Christ our Lord giueth vs: Take heed, (saith he) and beware of couetousnes: for though a man haue aboundance, yet his life standeth not in his riches. *Luk.12. 15.* The same lesson the Apostle giueth: Let your conuersation (saith he) be without couetousnes, and be content with those things that yee haue. *Heb.13.5* The same lesson the Apostle giueth againe: fornication (saith he) and all vncleannes, or couetousnes, *Eph.5.3.*

Let

Let it not be once named among you, as it becommeth Saints. The same lesson the A-
Col. 3. 5. postle giueth againe: Mortifie (saith he) your members which are on the earth, fornicatiõ, vncleannesse, the inordinate affection, euill concupiscence, and couetousnes, which is Idolatrie. And why doth he cal couetousnes Idolatrie, & worshipping of Images? because ỳ couetous person doth trust in his money, & aboue his money, & make it his Idole, and call it his god, and feare to touch it, and empaire it, as the Idolater doth his holy Relique.

Ser. 9 ide pass. Leo saith, That the soule which is greedie of gaine, will not feare also to perish for a litle; and that there is no signe of Iustice in that hart in which Auarice hath taken vp her
Homil. 13. in 1. Mat. dwelling place. Chrysostome saith, That there is nothing that maketh a man so much subiect to the Deuell, as to be ouercome with the desire of hauing. Timon called vnsatiablenes (elementa malorum,) the beginning
Stob Ser. 10. and first originall of euils. Bion called Couetousnes (Improbitatis Metropolin) the mother and chiefe Metropolitane citie, in which
Act. 2 in Verrem. all iniquitie dwelleth. Cicero saith, That there is nothing so holy, that may not be prophaned; Nothing so defensed, that may not be vanquished by money. Therefore the oracle of Apollo Pythius answered, & foretold;

He

(He philochrematia Spartan heloi, allo de ouden:)
that Sparta should be ouerthrowne by nothing but Auarice. And that there be not one bare affirmation in words, but also a farther confirmation by examples and proofes; let vs consider the fruits and effects of couetousnes. Couetousnes made Achan to steale *Iosh.7.*
the Babylonish garment, the 200. shekels of siluer, and the wedge of gold, whereby he prouoked the anger of God against the whole hoast of Israel. Couetousnes made Dehlah to *Iudg.16.*
receiue Sampson, and to deliuer him into the hands of the *Philistims*. Couetousnes made
Gehazi the seruant of Elizæus, to runne after *2. King.5.*
Naaman the Syrian Captaine, and to forge a lye vnto him, for two talents of siluer, and two chaunge of raiments. Couetousnes made *Matt.26.*
Iudas Iscariot to sell his Maister, and our Sauiour Iesus Christ, for thirtie peces of siluer. 15.
Couetousnes made the souldiours that guarded Christs tombe, to denie the resurrection *Matt.28.*
of Christ, and to noyse abroad this saying 13.
among the Iewes, that his disciples came by night, and stole him away while they slept.
Couetousnes made the *Pharisees* to scoffe at *Luk.16.*
Christs doctrine. Couetousnes made Ananias 14.
and Sapphira to lye to the holy Ghost, and to *Act.5.*
intercept part of the price of their possession.
Couetousnes made Vespasian the Romane

Suetón in Vespas.

Emperour to disgrace his high estate with base inoignitie: for when he had appointed a reuenew to be paied for vrine; and his sonne Titus had admonished him, that it did disparage his place; he gaue no answere, till the first payment was made; and then holding that monie before his sonne; he asked, whether the smell offended him? and when his sonne said, No: yet (said he) this came of vrine. Againe, when certaine Ambassadors had tolde him, that there was a decree made, for erecting of a Statue for him of a great price; he commaunded them to erect it presently: and shewing forth his hand folden vp together: behold (saith he) a prop and pillar for the Statue: meaning, that what monie they had decreed to erpend on his Statue, when he was dead, they should deliuer into his hand, while he was aliue.

Lucri bonus est odor ex re qualibet.

Againe, when his Muletour lept downe in trauell, as if he would shoe his Mules: but in deed to giue time and space to one that had a plaint in lawe, to haue accesse to the Emperour: Vespasian suspecting the fetch, asked of the Muletour, what was the price of the shoeing? and tooke part of the gaine.

Againe, when one of his deare seruants had made intercession for one, (whom he fained

ned to be his brother,) that an Office might be committed vnto him: the Emperour perceiuing the purpose, called the Suter priuately to himselfe, and craning the money which he had promised to the Intercessor, he forthwith granted his request. The seruant ignorant hereof, made suite againe for his brother: the Emperour said, Seeke thee another Brother; this, whom thou thinkest thine, is become my Brother.

This explaines the *Philosophers* saying, when he said, that a certaine rich man did not possesse his goods, but his goods possessed him. And Diogenes therefore compared couetous persons to those that are sicke of the dropsie: for couetous persons the more monie they haue, the more monie they desire, as they that are sicke of the dropsie, the more they drinke, the more they thirst. And one saith, that as *Pharaoh* compelled the children of Israel to gather stubble; and the stubble when it was gathered, did but kindle a fire, and bake bricke: so the diuell doth stir vp men to get siluer and gold; and these when they are gotten doe but encrease couetous desires, and defile those that possesse them with vnsatiable gredines, as the clay and bricke did defile the Hebrues. For riches to many are as an ill Physition; who depriues them of their

Bion apud Laert l. 4. cap. 7.

Stob. ser. 8. de iustitia.

Chrys. hom. 40. in Mat.

ſight, that could ſee, when he came vnto them. Couetouſnes made *Pygmalion* to kill *Sichæus* his owne ſiſters huſband, for his monie: and it made *Polymneſter* the king of *Thracia* to kill *Polydorus* his wiues brother, for his gold and riches. Couetouſnes made *Dyonyſius* the Tyrant to ſpoyle the temple of *Proſerpina* at *Locri*; and to pull off the golden cloake of great weight from *Iupiter Olympius*; and putting his woollen garment vpon him, to ſay, that the golden cloake was heauie for Summer, and cold for winter; but that his woollen garment was meete for both ſeaſons: and it made him to ſhaue off *Æſculapius* golden beard, ſaying, that it was not fit, that *Apollo* the father ſhould be beardles, and his ſonne *Æſculapius* haue a long beard: and it made him to take away tables of gold and ſiluer, and platters and crownes of gold, which the Images bare vp in their ſtretched out hands; ſaying, that he receiued theſe things kindly, and tooke them not away violently; and affirming, That it was follie, not to take good things of them, to whom we pray for good things. Couetouſnes made *Darius* to rip vp the monument of *Semiramis* once Queene of the *Carians*; that is reported to haue built *Babylon*; and to haue cauſed theſe words to be engrauen vpon her Sepulcher:

Virgil. æneid. L. 3.

Cic. de Natura Deor. l. 3. Ælian. lib. 1. var. hiſt. Val. Max. li. 1. cap. 1.

Plut. in Reg. & Imper. apoph.

ght: Whatsoeuer king shall want money, let him open this monument, and take as much as he will. Darius winning the citie, and beleuing the title, with much adoe moouing away a great stone wherewith the monument was shut vp, he found no money at all; but on the other side of the stone he saw this written; Except thou were an ill man, and such a one as could not be satisfied with money, thou wouldest not trouble the graues of the dead. Couetousnes made the Romane souldiours to massacre the Iewes most inhumanely and sauagely, for while Titus did besiege Ierusalem, his souldiours, vnderstanding that some of the Iewes fleeing out of the citie by enforcement of famine, had swallowed downe peces of gold, that they might so kepe them from the enemie; they cut them in peces with their swords, that by that meanes they might find in their intrailes the gold which they had swallowed: and through so much greedines, not staying a small time, wherein the gold would haue bene eroncrated, they slew two thousand of the Iewes in two daies, after this sort; and would haue slaine more, vnles Titus had forbidden it vnder a grieuous punishment. Couetousnes choakes friendship, kindred, neighborhod; and breedes emule, malice, swearing, forswea-

Iosephus.

ring, lying, contempt of Gods worde, and what not? Couetousnes plots and enterpri-ses any treasons; and oftentimes effecteth them. Therefore *Philip* King of Macedonia thought no citie so well fenced, into which he might not driue an Asse laden with gold. Therefore *Lewes* the eleuenth King of France, said, that he often wonne the victorie, when he fought with golden or siluer speares and lances.

Plutar. in regum & imperator. apoph.

Therefore when the Heluetians bragged, that their countrie of Heluetia was so en-rounded by rocks, the snowie Alpes, and high hils, as that it could not be banquished, the French answered, that they could easily climbe those mountaines, & ouercome those craggie rocks, if they had guns that could shoote forth golden bullets. Couetousnes and a gift in secret peruerts iustice, & blindes the eyes of the wise: as the famous Lawyer confessed, who refusing a while to patronise a cause not very good, when the Sollicitour cast downe before him a great summe of pe-ces of Hungarian gold, on which were en-stam ped the Images of armed souldiours, he thus cried out, Thou hast taken me captiue: for who can resist so many armed men? In regard of all this, had not the Poets great cause to exclaime?

Deut. 16. 19.

Sphinx philos. cap. 2.

Quid

Quid non mortalia pectora cogis
Auri sacra fames? *Virg.*

O execrable hunger of golde, what doest thou not enforce mens hearts to doe! And, *Opes irritamenta malorum*: wealth is a prouocation to wickednes. But most chiefely had not Saint Paul great reason to say? that They that will be rich, fall into tentation and snares, and into many foolish and noysome lusts, which drowne men in perdition and destruction: for the desire of money is the roote of all euill, which while some lusted after, they erred from the faith, and pierced themselues thorough with many sorrowes. And most aptly cals he couetousnes the rote of all euills. For as from the rote spring branches, boughes, and fruits; so from Auarice spring all sorts of wickednes: as from the rote nourishment is sent and conueied to the whole tree; so Auarice nourisheth all iniquitie: as by the rote the Tree sticketh fast to the earth; so our mindes are fixed on earthly and transitorie desires, and lye groueling in them, by meanes of vnsatiable Auarice. *Ouid.* 1. Tim 6. 9. 10.

Therefore since couetousnes is so perillous a vice, breeding impietie, periurie, diffamation,

lation, falsehood, treachetie, oppression, and fraude: let this prohibition of the holy Apostle neuer slide out of our mindes, wherein he teacheth, that it is the will of God, that no man oppresse, or defraude his brother in any matter. And somuch the rather let vs beware
Matt. 7. 22. of couetousnes; because it procedes from the naturall corruption of the heart; as Christ affirmes: and therefore being all by nature corrupt in our desires, we haue much more nede, then the holy Prophet Dauid had, who was a man regenerate and framed by the spi-
Psal. 119 36. rit of God, to pray thus to the Lord; Encline mine heart to thy testimonies, and not to Couetousnes. For as the Diamond layde by the loadestone, debarres the loadestone from drawing of yron; or if the loadestone haue drawne it, the Diamond puls it backe againe: so couetousnes dissents from Christian godlines, and by all meanes drawes from Gertus and the law of God, and suffers not the minde to sticke fast to Christ.

2. The reason of the prohibition.

For the Lord is auenger of all such things. Read the 5. of Ieremiah: Among my people (saith God) are found wicked persons, that laye waite as he that setteth snares: they haue made a pit, to catch men: as a cage is full of
Ier. 5. 6. 2. 28. birdes, so are their houses full of deceit: therefore by they are become great and waxen rich;

they

they are waxen fat and shining, they doe ouerpasse the deeds of the wicked: they execute no iudgement; no not the iudgement of the fatherles: yet they prosper, though they execute no iudgement for the poore: shall I not visite for these things, saith the Lord? or shall not my soule be auenged on such a nation as this? Here we see, that God is auenger of violent and fraudulent dealing. Reade the 8. of the Prophet Amos: Heare this, ô yee that swallowe vp the poore, that ye may make the needie of the land to faile? saying, when will the new moneth be gone, that we may sell corne? and the Sabbath, that we may set forth wheate, and make the Ephah small, and the shekell great, and falsifie the weights by deceit? That we may buy the poore for siluer, and the needie for shoes: yea and sell the refuse of the wheate? The Lord hath sworne by the excellencie of *Iacob*; surely I will neuer forget any of their workes: shall not the land tremble for this, and euery one mourne that dwelleth therein? Here we see, that God is auenger of violent and fraudulent dealing. Reade the [illegible] of the Prophet Habakuk: how he that encreaseth that which is not his? how long? and he that ladeth himselfe with thick claye? shall they not rise vp suddenly that shall bite thee? and awake, that shall stirre thee? *Amos* 8. 4.5.6.7.8. *Heb.* 2.6. 7.9.10. 11.12.

thee? and thou shalt be their prayo? Ho, he that coueteth an euill couetousnes to his house, that he may set his nest on high, to escape from the power of euill: thou hast consulted shame to thine owne house, and hast sinned against thine owne soule: for the stone shall crye out of the wall, and the beame out of the timber shall answere it: Woe vnto him that buildeth a towne with blood, and erecteth a citie by iniquitie. Here we se, that God is auenger of violent and fraudulent dealing. Reade the 15. Psalme: there we shall se, that he that vseth deceit in his tongue; that doth euill to his neighbour; that sweareth to his neighbour, and disappoints him, if it be to his damage; that frets out and bites with vsurie, and takes reward against the innocent; shall not dwell in Gods tabernacle, nor rest vpon his holy hill. And no marueil, that no deceitfull person shall dwell in Heauen: for Dauid, that was but a man, though a godly man, protesteth, that there should no deceitfull person dwell within his house, and that he that telde lyes, should not remaine in his sight. Reade the 20. of the Prouerbs: the bread of deceit is sweete to a man, (saith Salomon) but afterward, his mouth shall be filled with grauell. Here we se, that God is

Psal. 101. 7.

Pro. 10. 17.

auenger

uenger of such things, Reade the 6. of the 1. to the Corinthians: Knowe yee not (saith the Apostle,) that the vnrighteous shall not inherite the kingdome of God? be not deceiued: neither fornicators, nor Idolaters, nor adulterers, nor wantons, nor buggerers, nor theeues, nor couetous, nor drunkards, nor traytors, nor extortioners, shall inherite the kingdome of God. Reade the 5. to the Ephesians: For this ye knowe, (saith *Paul,*) that no whoremonger, neither vncleane person, nor couetous person which is an Idolater, hath any inheritance in the kingdome of Christ, and of God. Here we see, that God is auenger of such things. And though God permit *Pharaoh* to tyrannise and oppresse his children for a while; yet, (as the olde and true prouerbe affirmeth,) *cum duplicantur lateres, tunc venit* Moses: when the number of bricke is doubled, then commeth Moses; that is, when oppression encreaseth, deliuerance is at hand; and the more cruelly that tyrants rage, the nerer is Gods helpe. 1. *Cor.* 6.9. *Ephes.* 5.5. *Ex.* 5.9. & 6.1. *&c.*

Yea but some doe flourish, that are oppressers and guilefull; and they come not into the misfortune of other men; and there is a continuall course of their prosperitie without interruption; where then is this vengeance

of

of God? Indeed David himselfe did fret at the prosperitie of the vngodly; when he saw them not in trouble as other men, neither plagued with other men; when he saw pride as a chaine vnto him, and crueltie to couer them as a garment; when he saw their eyes to stand out with fatnes, and to haue more then their heart could wish; when he saw them licentious, speake wickedly of their oppression, talke presumptuously, set their mouth against heauen, walke with their tongue through the earth, saying, How doth God know it? or is there knowledge in the most high? And he was almost sorrie, that he had cleansed his heart, and washed his hands in innocencie, and that he was punished and chastised euery morning for his offences. But when he went into the sanctuarie of God, then he vnderstood the end of the wicked, how that God hath set them in slipperie places, and casteth them downe into desolation, how they are suddenly destroyed, perished, and horribly consumed, as a dreame, when one awaketh, and how God maketh the Image despised. The oppressors and defrauders flourish, indeed outwardly, but we see not their inward anguish and worme of conscience. They flourish for a time in this world, but how vnspeakable are the tortures prepared

Psal. 73. 7. 8. 9. &c.

in

in the world to come, for such as continue still in sinne, and wallowe in wickednes? They flourish themselues: but what saith the holy Prophet? As the Partrich gathereth the young which she hath not brought forth: so he that getteth riches and not by right, shall leaue them in the midst of his daies, and at his end shall be a foole: that is, as the Partrich by calling gathereth others which forsake her, when they see that she is not their damme; so the couetous man is forsaken of his riches, because he commeth by them falsely. So true is it, that ill gotten goods are ill spent; and that the third heire reioyceth not of things ill gotten. Ambrose saies, that it is fitly spoken, that the diuell did shew Christ all the kingdomes of the world in a moment, Or in the twinckling of an eye; for thereby is not the quicknes of light so much shewed, as the frailtie of fading power expressed: for all those things passe away in a moment, and oftentimes the honour of this world goeth away, before it come. What can abide long in the world, since the world it selfe abideth not long? The world before God, is but a small thing, that the balance weigheth. The voyce of God commaunded the Prophet to crye; All flesh is as grasse, and all the grace thereof is as the flower of the field: the grasse withereth,

Ier.17. 11.

Luk.4.5.

Lib.4.in Luc.4.

Wisd.11. 19.

Isai.40. 6.7.8.

reth, the flower fadeth, because the spirit of the Lord bloweth vpon it; surely the people is grasse: the grasse withereth, the flower fadeth: but the word of our God shall stand for euer. All that is in this world, (As the lust of the flesh, the lust of the eyes, and the pride of life,) is not of the father, but is of this world: and this world passeth away, and the lust thereof; but he that fulfilleth the will of God, abideth euer. What is our life? It is euen a vapour, that appeareth for a little time, and afterward vanisheth away. Well said Seneca: Why doest thou maruell; why art thou amazed at the riches of this world? It is but a pompe, or glorious spectacle: these things are rather shewed, then possessed: and they passe away, while they delight vs.

1. Ioh. 2. 16. 17.

Iam. 4. 14

Epist. 111

Doest thou not see, how that order of the Pompe though proceeding slowly, and contriued in due maner, yet it passeth away within few houres? such is the glorie of this world. Heraclitus describing the fleeting away of earthly glorie, said, that we goe not downe twise into the same Riuer: so albeit the name of the Riuer remaine, yet the water slippeth away. This is most manifest in the water: and somewhat clere also in the goods of this world.

Apud Senecam Ep.

For

For consider, within the memorie of man, how many owners there are sometimes of one house, or tenement, or mannor: and who cannot perceiue the sliding away of Heraclitus riuer? They haue scene and acknowledged this fading glorie of the world, who haue chiefely enioyed it. Augustus Cæsar being neere to his death, when he had bene Ruler ouer the whole world aboue 5 .yeeres, said thus to his friends: Doe I not seeme to haue played my part fitly enough in this Enterlude of the world? *Valete ergo, & plaudite*: farewell then, and giue me an applause. Saladine the Sultan of Asia, Syria, and Ægypt, commaunded at his death, that his inner linnen garment should be hanged on a long speare, and carried through the Campe; and that he that carried it should cry out thus with a lowde voyce: Saladine the subduer of Asia, doth carrie away with him but this linnen garment, of all the riches of Asia, Syria, and Ægypt.

Sueton. in Aug.

Bapt. Fulgos. l.7.c.2.

Gelimer king of the Vandales being taken captiue in Affrick by Belisarius, and brought to Iustinian the Emperour; when he came into the horse race, and sawe both the Emperour sitting aloft in a chaire of state, and the common people standing on either side, he ceased not to laugh, and to cry out;

Paulus Diacon. l.6.hist.

vanitie

Eccles. 1. 2. vanitie of vanities, all is vanitie: for affliction and aduerſitie opened his eyes, which eaſe and proſperitie had before blinded. Therefore let vs not account ſuch to be happie; as flouriſh for a ſhort ſpace in this world, like the greene baye tree: for though in their momentany iolitie, they ſpread their iniquitie with tranſitorie glorie; Yet they paſſe away, and are gone; if they be ſought, they cannot be found: but marke the vpright man, and behold the iuſt; for the end of that man is peace: but the tranſgreſſors ſhall be deſtroyed together, and the end of the wicked ſhall be cut off. For better is a little with righteouſnes, then great reuenues without equitie. And what ſhall it profit a man though he ſhould win the whole world, if he loſe his own ſoule? or what ſhall a man giue for recompence of his ſoule? And therefore Chilon well reſolued, That damage and loſſe is better then vniuſt gaines: becauſe loſſe greeues but once; but vniuſt gaine ſtings the minde continually.

Pſal. 37. 36. 37. 38.

Pro. 6. 8.

Matt. 16. 26.

Lacr. lib. cap. 4.

Stob. ſer. 2

Yea but (may ſome ſay) if we be perſwaded to iuſt dealing, we be perſwaded to follie: for how can wiſedome and iuſt dealing ſtand together? He that hath a fugitiue ſeruant, and an vnwholeſome and peſtilent houſe; and knowes theſe faults himſelfe alone; when he

he is minded to put them away; if he conceale it, to haue the greater price, he is vniust; if he confesse it, and haue the lesser price, or else sell them not at all, he is foolish. He that meetes with one that selles golde, thinking it to be copper; or siluer, thinking it to be lead; if he admonish the seller thereof, and so buy it the the cheaper, he is vniust. He that in a shipwracke at sea, is in perill of drowning, and sees one weaker then himselfe floating on a planke, if hee thrust the weake person from the planke, to saue his owne life, he is vniust; if he doe it not, since there is none to witnesse against him in the sea, he is vnwise. He that in a flight from the enemies in warre, while the enemie pursueth, shall finde one of his fellowe souldiours riding an horse, and by reason of his woundes but weake; if he cast him from his horse, to escape himselfe thereon, hee is vniust; if hee doe it not, he is foolish. These were the arguments of crabbed Carneades, to proue that wisedome and iust dealing cannot stand together. And Lactantius saith of them; *argutia haec plane & venenata sunt, & quae M. Tullius non potuerit refellere; sed irrefutata haec tanquam foueam est praeter gressus:* These reasons (saith he) are wittie and pestilent; and such as Tully could not confute, but *Li. 5. c. 17.*

passed by them without refutation, as it were by a dangerous ditch. Indeed this is the wisedome of the world, to doe ones selfe good, though with the hurt of others; and to rise, though with casting downe of others; and to swimme, though with sinking of others. These are fine subtilties indeede, but unrighteous; as the sonne of Syrach. And what saith the Apostle? Let no man deceive himselfe: if any man among you seeme to be wise in this world, let him be a foole, that he may be wise: for the wisedome of this world is foolishnesse with God: for it is written, he catcheth the wise in their owne craftinesse; and againe, the Lord knoweth that the thoughts of the wise be vaine. To advance and enrich our selues by whatsoeuer meanes, is wisedome indeede: but what wisedome? not that that commeth downe from above, which is first pure, then peaceable, gentle, easie to be entreated, full of mercie and good fruites, without iudging, and without hypocrisie; but it is the wisedome that is earthly, sensual, and diuelish. Howsoeuer flesh and blood allure vs to gaine by others losses; yet the true and eternall wisedome of God teacheth vs, to doe to other, whatsoeuer we would that other should doe to vs. If thou were to buy or sell thy selfe: wouldest thou be beguiled? If thou were

Eccles. 19. 24.
1. Cor. 3. 18. 19.
Iam. 3. 15. 17.
Mat. 7. 12

were on a plancke thy ſelfe in a ſhipwracke: wouldeſt thou be thruſt from it? If thou were on horſe-backe, and in flight from the enemie: wouldeſt thou be caſt from thy Horſe? Why then doe to other, in this, or the like caſe, as thou deſireſt that other ſhould doe to thee. This is the law of God, and the law that Natures finger hath engrauen in the heart of euerie one.

Yea, but in theſe dayes (will ſome ſay,) men are generally ſo addicted to deceit, that it is euen neceſſarie to vſe fraud and ſubtiltie: for other deceiue vs, ſay they: and were it not as good to deceiue, as to be deceiued? We cannot liue, except we faine, and flatter, and face, and lie for aduantage. Yea, but it is not meet that we ſhould liue, if we diſtruſt Gods prouidence, that he cannot, and will not maintaine vs, in the lawfull diſcharge of our place and calling, and vnleſſe wee vſe oppreſſion and fraud.

Hee that choſe vs before the world was; created vs, when wee were not; redeemed vs, when wee were vtterly loſt; ordained the Heauens aboue to ſhine vpon vs, and the earth, and the Sea, to beare vs vp, and feede, and comfort vs: is not hee able to ſuſtaine vs, except wee vſe ſleights, and ſhifts, and vnlawfull practiſes inuented by

Sathan, the Arch-enemie of God, and of our saluation? What if the world be full of fraud? Wilt thou say then; Why may not I conuert my goods and commodities to my best aduantage, as well as others? I thinke, thou wouldest say, Why should I not conuert my goods to mine aduantage, as ill as others? What if other doe wrong? can that excuse thy doing of wrong? What if other wallowe in dirt; wilt thou beare them companie? What if the world lye in wickednes? yet shall we forget, that wee must be wise as Serpents, and innocent as Doues? that is: though wee must be wise as serpents, to auoid hurt; yet wee must not be wise serpents, to doe hurt: but simple and sincere, as Doues: and shall we forget? that wee are a chosen generation, a royall Priesthood, an holy nation, a people set at libertie, that wee should shewforth the vertues of him that hath called vs out of darknesse into marueilous light: and shall we forget? that wee must be blameleſſe, and pure, and the sonnes of God without rebuke in the midst of a naughtie and crooked nation, among whom wee must shine as lights in the world.

1. Io. 5. 19
Math 10. 16.
1. Pet. 2. 9.
Phil. 2. 15

It shall be vaine to say: that we vse guile but in small things: and that we doe it to win estimation among men; since euery man is so

so much accounted of to other, as he is worth to himselfe. For a learned Father saith, peremptorily, That as he is more an adulterer, that sinneth with a base and beggarly personage, then hee that sinneth with a noble and great personage; in that her wealth, beautie, and braverie were incitements; but there, no such thing was found: and as he is more a drunkard, that is drunken with any common wine, then he that is drunken with the strongest wine: so he is more couetous, and more vniust, and more a theefe, that spoyles and deales wrongfully in small things: for he that takes the greatest things, will perhaps contemne the lesser; but he that deceiues in little, will doe it much more in great things. As touching the estimation, that riches and worldly wealth procureth; it is true indeede, that as vilde purses though of no worth, yet are accounted of, according to the money which they containe: so rich men that are voyde of vertue, are prieed after their possessions. And as Bucephalus, the Horse of the Great Alexander, as often as he was naked, hee suffered euery one to ride him; but when he was adorned with trappings, he would beare none but Alexander, and raged against all other: so some in their pouertie, can beare any, and apply themselues vnto them; but

Chrys. hom 3. in 2. ad Tim.

Chilon apud Stob. ser. 89.

Plin. l. 8. cap. 42.

when they are enriched, they despise the vulgar sort.

Therefore to obtaine this reputation procured by riches, many care not what craft, what deceit, what oppression, what cunning they practise: nay, as Agrippina the mother of Nero, when the Astrologers tolde her, that her sonne should be Emperour indede, but should slay her in the time of his Empire; answered, *Occidat, modo imperet*: (Let him kill me, so he may be Emperour;) and both things came to passe: so where many will say, Let me loose my soule, let me loose Christ, let me loose heauen, so I may be rich and esteemed on earth; let them beware, least these things be accomplished, as well the one, as the other.

Suetonius in Ner.

What is an horse the better for his golden bridle? What is a shipmaister the skilfuller for a faire and large vessell? What is a man the better for his golden, great, and rich estate? When Philip King of Macedonia was proud, and insulted in his letters written to the Lacedæmonians, for a victorie obtained ouer them; Archidamus the Lacedæmonians answered him; If (saith he) thou measure thy shadowe, thou shalt finde it no greater then it was before the victorie: the like may

Sen. de vita beat. c. 26.

Plutarch in Lacon.

may be said to those, that being aduanced to offices, promotions, and wealth, doe reckon themselues worthier and greater then other.

If thou sée a Viper, or Aspe, or Scorpion; in an Ivorie or golden bore; thou doest not loue them, or greatly account of them, for the pretiousnesse of the matter wherein they are contained, but thou abhorrest and detestest them for their pernitious nature and qualitie: so when thou sést a malicious minde compassed with riches and earthly pompe; wilt thou admire the outward brauerie, or contemne the inward impietie? But howsoeuer the ambitious themselues doe more esteeme of false and transitorie honour, then of true glorie; that proceedes from vertue; as children account more of pennie Cocke horses and Puppets, then of true horses, and true pictures: and howsoeuer men are commonly deceiued in valuing of a man; for that they esteeme him not, by that hee is to be esteemed indeede, but by the outward ornaments; Whereas none of those (as the Philosopher saith) whom riches and honours doe aduaunce, is great, but seemeth to be great, for that wee measure him with the Base and pillar whereon hee stands; for

Epictetus apud Stob. ser. 3.

Sen. epist. 77.

(*parvus magnus non est licet in monte constiterit; Colossus magnitudinem suam servabit, etiam si steterit in puteo:*) A Dwarfe is not great, though he stand vpon an Hill: a Coloſſe and Gyant-like Image will retaine his bignes, though he stand in a pit: Howsoeuer men respect the externall appearance; yet God the incorrupt Iudge, is no respecter of persons, and outward shewes: and accepts not the rich for his wealth, or the faire for his beautie, or the noble for his honour; neither disdaines the poore for his beggarie, want, and baſenes; But in *Act.* 10. 35. euery nation he that feareth him, and worketh righteouſneſſe, is accepted with him. Queſtionleſs the ſweetnes of lucre, the deſire of reputation, and the example of the world, will tempt vs earneſtly to oppreſſe and defraude. For as he that walkes betweene two enemies, (ſaith Saint Chryſoſtome) if he *Hom. 28. in Matt.* couet to content both, muſt needes be a turne-coate to them both, and ſpeake ill of the one to the other, on each ſide: ſo he that vſeth buying and ſelling, can hardly auoyd lying and forſwearing: for the buyer commonly ſaies and ſweares, that it is not worth the price; and the ſeller ſaies and ſweares, that it is worth more then he aſketh for it. And therefore the ſame Father ſaith, that as when wheate, or ſome other gaine is winnowed

and

and tossed to and fro in the sieue, all the corne fals through the sieue by little and little, and at last there is left but trash and chaffe in the sieue: so the substance of the world passeth away in buying and selling; (*Et in nouissimo vitæ remanet negociatoribus nisi peccatum:*) and at last, nothing but sinne remaineth to those that trafficke. And since the case so stands with buyers and sellers, by the iudgement of Chrysostome; as Zeno, when his friends asked him, how they might still retaine iustice, and neuer doe any wrong; Answered, If you shall suppose, that I am alwaies present with you: so if any be desirous to know, how he may auoid oppression and defrauding; it may be answered, if he remember, and thinke, that God is present every where, and seeth all things, and is (as the Apostle saith) auenger of all such things. *Max. ser. 5.*

As we also haue told you before time, and testified. When Saint Paul was abiding among the Thessalonians, he had told them, that they ought to auoid couetousnes, which breedeth oppression and defrauding; because God is auenger of all such things. And this is not all: he did not onely tell them so, barely and coldly; but he did testifie it; that is, he did vehemently and earnestly foretell it, and with comminations and threatnings. 3. *The Ministers duetie.*

And

And this muſt ſpecially be marked of vs. For ſuch is the ſlowneſs and backwardneſs of men, that except they be egged & ſtirred forwards, they will be touched with no ſenſe of Gods iudgements. And therefore the Miniſters and ouerſeers of ſoules, muſt not coldly, & ſlightly inueigh againſt the ſinnes of men; but they muſt conſtantly and contagiouſly (not without threatnings contained in holy ſcripture) oppoſe and ſet the vengeance of God againſt iniquitie and wickednes. But peraduenture there is no ſuch occaſiõ to preach theſe things among vs, as there was for Paul to preach then at Theſſalonica. Dauid affirmes, that in his time, there were eaters of men; that did eate vp the people of God, as bread. And Salomon affirmes, that in his time there were horſeleaches, a generation whoſe teeth were as ſwords, and their iawes as knifes to eate vp the afflicted out of the earth, and the poore from among men: and that cryed, Giue, Giue: being as vnſatiable, as the graue, and the barren wombe, and the earth that cannot be ſatisfied with water, and the fire that ſayeth not, It is enough: and ſome that did ſpread nets, (as the net is ſpread to catch birdes,) that they might get profite and aduantage, euen by taking away of the life of the owners thereof: and buyers that would ſay, It is naught,

Pſal. 14. 4.
Prou. 3. 1. 15.
Pro. 2. 17.
Pro. 20.

it

it is naught; but when they were gone apart, they would boast of their good cheape penniworthes. Were their times so corrupt, when there were so good Prophets and instructors? and are our times holy and vnblamable? It is to be wished, that it were so; but daily and to common experience teacheth, that it is not so. For consider our markets, our faires, our priuate contracts and bargaines, our shops, our cellars, our weights, our measures, our promises, our protestations, our politicke tricks and villanous Machiauilisme, our enhauncing of the prices of all commodities: and tell, whether the twelfth Psalme may not as fitly be applied to our times, as to the dates of the man of God? in which the faining, and lying, and facing, and guile, and subtiltie of men, prouoked the Psalmist to cry out: Helpe Lord, for there is not a godly man left: for the faithfull are failed from among the children of men: they speake deceitfully euery one with his neighbour, flattering with their lips, and speake with a double heart: which haue said, with our tongue we will preuaile; our lips are our owne; who is Lord ouer vs? If we looke into the ordinarie dealing of most men; we may say, *Terram Astrea reliquit*, Iust dealing hath forsaken the earth: and that this is the yron age, in which *Psal. 12. 1. 2. 4.*

(*Fugere*

Fugere pudor, veruma fides,
In quorum subiere locum fraudes, dol q.
Insidiæ, & vis, & amor sceleratus habendi:

Ouid. Fast. 1.

Shame, and ruth, and fidelitie, are fled away; and craft and deceit, and counterwaits, and violence, and a wicked desire of hauing, are gotten in their roome. But if we looke on the gredines and couetous desires of mans men, we may say on the contrarie,

Aurea nunc virtute sunt, sed Lege pluromus auro
Venit honos: Auro conciliatur Amor:
Aurea mille Fides: Auro venalia Iura:
Aurum Lex, æquum, nex sine lege pudor:

Propert. l. 3. & 11.

Now is the golden world indeed: for (among some) honour, Loue, Fidelitie, Lawe, and Shame, are Bought, Procured, and vanquished by Gold.

When Alemæon was willed by Crœsus, to go into his treasure-house, & take away as much gold as he could carrie, he prouided a long hanging garment for that businesse, downe to his Anckles, and great Bootes, and filled them both: Nay, he stuffed his mouth with gold, and tyed wedges of gold to the very locks of his head. The gredie Alemæon

Herod.

yet

yet liues, and hath a bottemles bag; the more it receiues, the more it desires; and were it not for hurting his braine and belly, he would fyle the skull of his head, and the bowels of his body with money. Who is there, that will not say, he loues iust and true dealing, and abhorres couetousnes, and the loue of money? But if his actions be scanned, this iustice appeares but seldome, and in matters important, vnto which many haue an eye. Agis hearing some to commend the Iudges, for their iust iudgement in the games of Olympus, said, What maruell is it, if once within fiue yeeres they be iust? for those games were celebrated onely once within fiue yeeres. And when they continued to praise them; As if (saith he) it were maruellous, to vse iustice in a meeted thing. The wiseman meant that the praise of iustice cannot agree to him, that deales not iustly in all his actions, throughout his whole life. Many hold fraudulent and vniust dealing to be vnlawfull, as the old Lacedæmonians by Lycurgus lawes held theft to be vnlawfull. For theft among them was not punished, if it were carried secretly, but he that was discouered for stealing, was punished, not for stealing, but for behauing himselfe no more warily and aduisedly in stealing. So there are, that thinke fraude no fault; if they

Plutar. Lacon.

Plutar. in Lace.

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can conuey it cunningly, and smoothly, and closely. And there is a generation of people, that plot most falsehood, when they protest most plainenes. Anacharsis said, that he did much marueil, that the Athenians hauing a lawe, that did commaund, not to lie in the Market; yet did vse such lying and dissimulation in their trafficke. How would he marueil, if he were now aliue, and should finde worldlings to lye most, when they make most shew of saying truth? Proteus in the fable, turned not himselfe into more shapes, (sometimes resembling a Lyon, sometimes a Foxe, sometimes a Wolfe, sometimes Fire, sometimes Water, that he might delude those that would take hold on him;) then the couetous person, who will sell his soule for gaine, and sweare, and flatter, and lye, and protest simplicitie, that his fraude may not be perceiued. These that couer their Iniustice vnder the vaile of Iustice, are the vniustest persons in the world; and that by the verdict of the Ethnick writer: of all iniustice (saith he) there is none more pestilent, then of those, who when they deceiue most, do beare men in hand, that they deale well. If any in these daies, should wonder, when he is deceiued, he is rather to be wondred at himselfe; for that he supposeth, that he may conuerse among

Laert. l.1.c.9. Anacharsis ἀναχαρσὶς ἀφιλόδοξον.

Virgil. Georg.4.

Cic.Off. l.1.

Petrark. dial.62.

mong men and not be deceiued. Fidelitie is banished; fraude swaies; and the Hunters and Hawkers haue not so many nets and snares, to entrap beasts and birds, as craftie men haue to entrap the simple. He is reckoned wisest, that is most cunning to beguile: and therefore if any be loth to be deceiued, he must either die, or flie the conuersation of men. He that is deceiued in this age, must leaue of to complaine; and learne to beware in whom he reposeth confidence; and remember, that guile and falsehood of other must sharpen, exercise, and stir vp his wit to circumspection. If any should reply, and say; that he was deceiued, whence he thought not: it may be asked, whether he himselfe haue not at another time deceiued other, that thought not of deceit. We are prone to deceiue, and yet cannot take at the hands of other, that our selues doe to other. If any reply againe, and say; that he was deceiued of his friend; it is to be aunswered, that there is an error in that speech: For in friendship is no deceit. But we deceiue our selues, thinking those to be our friends, that are not our friends. We conclude too soone vpon friendship; either vpon a feast, or a conference, or two; and so wee loose friendship before we haue it: and where we had not true friends,

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we say, friends deceiued vs, laying the blame of mens falsehood on friendship, a most precious and inualuable Vertue.

Cic. pro. Milone. Thus it remaines true, that one saies; There are many creekes & Labyrinths in the mindes of men; and that mans nature is clouded vnder many vailes and curtaines of dissimulation; and that *(frons, oculi, vultus persæpe mentiuntur:)* the forehead, eyes, and countenance doe many times lie.

Cic. ad Q. fratrem. Therefore since men in our age, are men as were in elder ages, and in Saint Pauls time; is it not conuenient, that we be admonished with Saint Pauls words? That is the will of God, that no man oppresse, or defraude his Brother in any matter: and that it be not coldly once spoken, but iterated, and inculcated, and earnestly testified, that God is auenger of all such things: Saint Augustine wished to haue seene three things; Christ in the flesh; Paul in the pulpit; Rome in her pompous prosperitie. It were vanitie, to wish for things, which by time and nature are impossible: but indeed it were to be wished, that we might see Christs doctrine, and Saint Pauls preaching beleeued and performed. And why should it not be wished? since it is so requisite and necessarie, that it should be so? For Christ is our Lord and maister,

and

and we are his disciples and schollers: therefore since Christ is voide of deceit, and no guile was found in his mouth; if we desire to be true Christians, let vs lay aside all dissimulation and guile: let vs be children in malitiousnesse; but of ripe age in vnderstanding: let vs remember, that if we will be Christes schollers, wee must be knowne by loue: and if wee haue true loue, loue is voyd of deceit, and thinketh no euill: let vs not forget, that Godlinesse is great gaine, if a man be content with that hee hath; for wee brought nothing into the world, and it is certaine, that wee can carrie nothing out: let vs giue good measure to other, if wee desire good measure from other; and then wee shall haue measure prest down, shaken together, and running ouer: let vs not pinch the weight, the size, the lawfull measure of any commoditie: onely let vs abate the measure of one thing: and what is that? it is the measure of our iniquitie and vngodlinesse. For such measure as we meate thereof vnto God, such measure will he returne: if we fill out our measure of sinne, God will not spare and pinch the measure of punishments: though God suffer the Amorites for a time, yet his vengeance falleth, when the measure of their wickednesse is full: and though the vngodly suppose to continue

1 Pet. 2. 1.
1 Cor. 14. 20.
Ioh. 13. 36
1 Cor. 13. 5.
1 Tim. 6. 6. 7.
Luk. 6. 38
Gen. 15. 16.

alwaies in their iniquitie; yet God can cast a talent of lead vpon the mouth of the Ephah, in which the Woman sitteth; that is, God keepeth wickednes in a measure, and can shut it, or open it at his owne pleasure. And aboue all things, let vs not forget, that our life stands not in riches and possessions: but that our daies are as a span, a shadowe, a flower, a dreame: and therefore we must prepare our selues: for wee know not, how soone we shall be called to the Barre of Gods Iustice, and
Luk. 16.2 shall heare that voyce; Giue account of thy stewardship, for thou mayest be no longer steward. Let vs beate in minde the terriblenes of the last dreadfull iudgement: wherein no bribe shall cleare vs: no spokesman pleade for vs: no shift and euasion discharge vs: but all crafts shall be displayed, and ill gotten goods shall giue euidence against the vniust owners: and the bookes and records of mens owne consciences shall condemne them; and then they shall with to late: O that we had neuer oppressed and defrauded! for now wee feele too truely, that GOD is auenger of all such things.

Lastly, let vs still call to minde the vanity of earthly riches, wealth, and promotions: when they are at length gotten by swearing, lying, wrong, and deceit: and the eternitie

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and incomparable ioyes of Heauen, which God hath promised, and Christ hath purchased for the godly, and true repenters. For what is gold and siluer? but the bowels of the earth. And what is worldly glory? but a vanishing aire and breath. And what is belly cheare? but the foode of wormes. Christ is a King: and he will enrich vs, and glorifie vs, and nourish vs. One saith well: O ye sonnes of men, you couetous generation! What haue you to doe with gold and siluer? which are neither true good things, nor yet your owne good things. For what is gold, but red earth? and what is siluer, but white earth? And what makes them pretious, but the couetousnesse of the sonnes of Adam? which couetousnesse, if it were taken away, they would not be pretious. If they be your owne, take them out of the world with you. But as you come naked out of your mothers wombe, when you were borne; so you shall returne naked to the earth, the common Mother of all flesh, when you die.

Bernard. ser. 4. de aduentu domini.

Psal. 49.

And it is easie to proue, that mans opinion makes money pretious: for the things that are faire by nature, doe obtaine estimation alike among all people, as the brightnes of the Sunne, the beautie of the heauen, the profitablenes of the water, & other Elements:

De cultu mulier. but among the Indians and Ethiopians (as Tertullian witnesseth,) gold, siluer, and Iewels, were accounted as dirt; and were wont to be worne but in Cartups and shoes, onely for contempt; and among the Ethiopians malefactours were bound in chaines of gold. In the land of Hauilah, there is good gold. *Gen. 2. 12.* In the land of promise, in the heauenly Ierusalem, in the land of the liuing, there is gold indeed: gold tried in the fire; *Reu. 3. 18.* gold which neither moath, nor rust can corrupt; gold of more *Mat. 6. 20* value then the richest mines of the whole earth can yeeld vp. If wee must needs thirst after gold, O let vs thirst after this gold; let vs be couetous after these durable riches; let vs lay vp treasure for our selues in Heauen, and of vnrighteous Mammon, perhaps not well gained, and ill kept, and worse laied out, *Luk. 16. 9* let vs make friends in time, that when wee shall want, they may receiue vs into euerlasting habitations. If we were Ethnicks, and hoped for no life after this, it might peradventure be hard to cast aside our affection to earthly things. But in that we looke for Heauen, and those things which are in Heauen, how can this be hard vnto vs? If one should *Chrys. hom. 7. in Acta Apost.* say thus on the contrarie; Loue, and desire riches: a Christian should be offended thereat, and say; How should I desire gold and

earthly

earthly riches, since I looke for Heaven, and they hinder me from heauen? Euery thing that groweth, when it is come to a due and conuenient measure of stature, leaueth off to growe; but the money of the couetous neuer ceaseth to growe. But let not our desire be vnsatiable, resembling the fire, the water, the fishes: the fire, that is so vehement in encreasing it strength, that it takes hold on all things neere vnto it: the water, which rising from a small beginning, encreaseth so fast, that it sweepes away euery thing it meetes withall: the fishes, that deuoure and consume one another, according to their strength and greatnes: so let vs not oppresse and ouerthrowe the weaker and poorer sort, when our store and plentie is encreased. Let vs put off the loue of the things of this world, that the loue of heauenly things may enter vnto vs; as Moses put off his shoes, ẏ he might talke with God: let vs not put trust in the fleeting and fading ioyes of this life, but despise them in comparison of celestiall and true pleasures; as the woman of Samaria left her pitcher, when she had heard Christ: Let vs not loue the world, neither the things of this world: if any man loue this world, the loue of the Father is not in him: for the amitie of the world is the enimitie of God: and whosoeuer

Chrys. super. Psal. 14.

Chrys. in aliquot scrip. loca.

Basil. hom. 7. in Hexam.

Exod. 3. 5

Ioh. 4. 28.

1. Ioh. 2. 15.

Iam. 4. 4.

will be a friend of the world, maketh himselfe the enemie of God: **Let vs remember, that wee are in the latter end of the world;** And
1 Cor. 7. therefore they that haue wiues, must be as
29.30.31 though they had none; and they that weepe, as though they wept not: and they that reioyce, as though they reioyced not: and they that buy, as though they possessed not: and they that vse this world, as though they vsed it not: for the fashion of this world goeth away: **that is, let vs not fixe and tie our affections on earthly things:** For we haue heere
Heb. 13. 14. no continuing Citie, but wee seeke one to come: but let vs hunger and thirst after righteousnesse, **that we may be filled with eternall blessednesse through our Lord and Saniour Christ Iesus.** Amen.

KNOW

KNOVV THIS, THAT GOD WILL bring thee to iudgement.

Luk. 21. 36.

Watch therefore, and pray continually, that ye may be counted worthie to escape all these things, that shall come to passe: and that ye may stand before the Sonne of man.

WHen our Saviour had shewed the terriblenesse of that last and great day, wherein hee will come to iudge all flesh, and to giue to euery one after his doings: hee exhorts all men to haue these things in continuall remembrance, that they may attaine to eternall blessednes, & escape euerlasting wretchednes. For they that are drawne from sinne, neither by the loue of God, nor the desire of heauenly blessings, nor by the embracing and following of vertue: yet, if they giue heede to that they heare, they must needes be terrified, and consequently something restrained from

euill, by the expectation, and loking for of this dreadfull iudgement. And therefore our Sauiour propounde this as a meanes, to reclaime obdurate and obstinate offenders; and concludes the fearefull description of the day of dome, with this admonition; Watch, therfore, and pray continually, that ye may be counted worthy to escape all these things that shall come to passe, and that wee may stand before the Sonne of man. And that which in this Euangelist is spoken briefely, in Saint Matthew, is expounded and amplified more largely, where Christ saith; Watch therefore; for ye knowe not what houre your Maister will come: Of this be sure, that if the good man of the house knewe at what watch the theefe would come, hee would surely watch, and not suffer his house to be digged through: therefore be yee also readie; for in the houre that yee thinke not, will the sonne of man come. Who then is a faithfull seruant and wise, whom his Maister hath made ruler ouer his household, to giue them meate in season? Blessed is that seruant, whom his Maister when he commeth, shall finde so doing. Verily I say vnto you, he shall make him ruler ouer all his goods. But if that euill seruant shall say in his heart, my Maister doth deferre his comming, & begin to smite his fellowes,

Matt. 24. 42. &c.

and

and to eate, and to drinke with the drunken; that seruants Maister will come in a day, when he looketh not for him, and in an houre that he is not ware of, and will cut him off, and giue him his portion with hypocrites: there shall be weeping and gnashing of teeth. Likewise our Sauiour saith in S. Marke; Take heede, watch, and pray: for ye know not when the time is. For the Sonne of man is as a man going into a strange countrey, and leaueth his house, and giueth authoritie to his seruants, and to euery man his worke, and commandeth the porter to watch. Watch yee therefore, (for yee know not when the Maister of the house will come, at euen, or at midnight, at the cocke crowing, or in the dawning,) least if he come suddenly, he should finde you sleeping. And those things that I say vnto you, I say vnto all men, Watch. *Mar. 13. 33. 34. &c.*

Now to the end we may be the more prepared, and the more watchfull, and the more earnest in prayer; let vs weigh with our selues, first, the dreadfulnes of the last iudgement; secondly, why the day thereof is not knowne; thirdly, whereunto the expectation and remembrance thereof is profitable.

1. The dreadfulnes of the last iudgement.

The fearefulnes of the last iudgement, the Lord describes in the foregoing words, when he saith; Then there shall be signes in the Sunne,

Sunne, and in the Moone, and in the Starres, and vpon the earth trouble among the nations with perplexitie, the sea and the waters shall roare: and mens hearts shall faile them for feare, and for looking after those things which shall come on the world: for the powers of heauen shall be shaken; and then shall they see the Sonne of man come in a cloud, with power and great glorie. Thus also it is expressed in Saint Matthew; And immediately after the tribulation of those daies, shall the Sunne be darkened, and the Moone shall not giue her light, and the Starres shall fall from heauen, and the powers of heauen shall be shaken. And then shall appeare the signe of the Sonne of man in heauen: and then shall all the kinreds of the earth mourne, and they shall see the Sonne of man come in the clouds of heauen with power and great glorie. And he shall send his Angels with a great sound of a trumpet, and they shall gather together his elect, from the fower windes, and from the one end of the heauens vnto the other. The substance of Christs words is this: that then all Elements and heauenly bodies, shall both suffer strangely in themselues, to affright the wicked, and shall also work strangely on the wicked, by casting vpon them diuerse torments,

Luk. 21. 25. 26. 27

Matt. 24. 29. 30. 31

as

as well of soule, as of body: and that all Creatures aboue and beneath, shall be eryers and trumpetters to summon men before that horrible Tribunall seate; which because they haue contemned, therefore they haue persisted still in all vngodlines. How the Sun shall be darkened, & the Moone shall not giue her light, and the Starres shall fall from heauen, and the powers of heauen shall be shaken, and the sea and floods shall roare in such ghastly sort, that men shall be readie to yeld vp the ghost through feare and anguish; At this time we cannot coniecture, but the euent it selfe will declare; and though the manner thereof be not knowne to vs, yet to God it is well knowne. But howsoeuer it shall be; because the vse of the scripture is, by the darkening of the Sunne, Moone, and Starres, and by the like things as Christ here foretels, to discypher and signifie the extreame stormes and tempests of Gods wrath & vengeance, therefore those threatning predictions in the old Prophets, may be applied to the last day of Iudgement, in which they prophesie, that the world shalbe in such anguish & perplexitie, as that men shal thinke the Sun to be darkened, the Moone to be bloodie, the Stars to lose their brightnes, the earth to tremble, the Sea to roare, and all things else to menace a present ruine;

ruine; not, as if it were so indeed; but because men shall be so straitned, as that they shall thinke it is so.

And because those notable reuengements of God on the Babylonians, Tyrians, Egyptians, Iewes, & other nations, were (as it were) paintings out of the great day of iudgement, and forerunners thereof; we may fitly apply vnto that day, such descriptions as the Prophets haue made of those reuengements. Behold then what Esaiah saith, speaking of the punishment of the Babylonians: Behold, the day of the Lord commeth, cruell, with wrath and fierce anger to lay the land waste, and he shall destroy the sinners out of it: for the stars of heauen, and the planets thereof, shall not giue their light; the Sunne shall be darkened in his going forth, and the Moone shall not cause her light to shine. Therefore I will (saith the Lord) shake the heauen; and the earth shall moue out of her place, in the wrath of the Lord of hoasts and in the day of his fierce anger: and it shall be as a chased Doe, and as a sheepe that no man taketh vp: and I will visite the wickednes vpō the world, and their iniquitie vpon the wicked, and I will cause the arrogancie of the proud to cease, and will cast downe the pride of tyrants? Behold againe, what the same Pro-

Esa. 13. 9. &c.

phet

phet saith, speaking of the punishment of all vngodly enemies of the Lords Church; Come neere, yee nations, and heare; and hearken ye people: let the earth heare, and all that is therein; the world and all that proceedeth thereof: for the indignation of the Lord is vpon all nations, and his wrath vpon all their armies; he hath destroyed them, and deliuered them to the slaughter: and their slaine shall be cast out, and their stinke shall come vp out of their bodies, and the mountaines shall be melted with their blood: and all the hoast of heauen shall be dissolued, and the heauens shall be folden like a Booke, and all their hoasts shall fall as the leafe falleth from the vine, and as it falleth from the figge tree. *Esai. 34. 1. 2. &c.*

Behold againe, what Ezekiel saith, speaking of the punishment of Egypt; I will leaue thee vpon the land, (saith the Lord God,) and I will cast thee vpon the open field, and I will cause all the foules of the heauen to remaine vpon thee, and I will fill all the beasts of the field with thee: and I will lay thy flesh vpon the mountaines, and fill the vallies with thine heigth: I will also water with thy blood the land wherein thou swimmest, euen to the mountaines, and the riuers shall be full of thee: and when I shall put thee out, I will couer the heauen, and make the starres thereof darke, *Ezek. 32. 4 &c.*

darke, I will couer the Sunne with a cloud, and the moone shall not giue her light: all the lights of heauen will I make darke for thee, and bring darkenes vpon thy land, saith the Lord God. Behold againe, what the Prophet Ioel saith, speaking of the plagues that should light vpō the Iewes; Ioel. 2. 1. 2. 31. Blowe the trumpet in Zyon: and shoute in mine holy mountaine: let all the inhabitants of the land tremble: for the day of the Lord is come: for it is at hand: a day of darkenes, and of blacknes, a day of clouds and obscuritie: the Sunne shall be turned into darkenes, and the Moone into blood. When we behold these, and the like speeches, let vs suppose, that they are foretellings of the last iudgement. When the Psalmist saith; The God of Gods, even the Lord hath spoken, and called the earth, from Psal. 50. 1. 3. 4 the rising vp of the Sunne, vnto the going downe thereof: our God shall come, and shall not keepe silence: a fire shall deuour before him, and a mightie tempest shall be moued round about him: he shall call the heauen aboue, & the earth to iudge his people. When Zephan. 1. 14. &c. the Prophet Zephania saith; The great day of the Lord is neere: it is neere, and hasteth greatly, euē the voyce of the day of the Lord: the strong man shall crye there bitterly: that day is a day of wrath, a day of trouble & heauines:

nines: a day of destruction & desolation: a day of obscuritie & darkenes: a day of clouds and blackenes: a day of the trumpet & alarme against the strong cities, and against the high towers: and I will bring distresse vpon men, saith the Lord, that they shall walke like blind men: because they haue sinned against the Lord; and their blood shall be powred out as dust, and their flesh as the dongue: neither their siluer, nor their gold shalbe able to deliuer them in the day of the Lords wrath, but the whole land shalbe deuoured by the fire of his iealousie: for he shall make euen a speedie riddance of thē that dwell in the land. When the Prophet Daniel saith; I beheld, till the thrones were set vp, and the ancient of daies did sit, whose garment was white as snowe, and the haire of his head like the pure wooll: his throne was like the fiery flame, & his wheeles as burning fire: a firie streame issued, & came foorth from before him: thousand thousands ministred vnto him, and ten thousand thousands stood before him: the iudgement was set, & the bookes opened. When these things are spoken: what else is it, but that the Diuine saith? And I sawe a great white throne, and one that sate on it, from whose face fled away both the earth & heauen, and their place was no more found: and I sawe the dead, both great

Dan.7. 9.10.

Reu.20. 11.12.13

great & small stand before God: & the bookes were opened; & another Booke was opened, which is the booke of life: and the dead were iudged of those things, which were written in the bookes, according to their workes; And the sea gaue vp her dead, which were in her: and death and hell deliuered the dead, which were in them: and they were iudged euery man according to their workes.

This is the second comming of Christ, much differing from his first comming. For in his first comming, he appeared humble in the shape of a seruant; in his second cõming, he shall appeare stately in the shape of the King of Kings, and Iudge of all; in his first cõming, he was subiect to reproach: in his second comming, he shall shine in glorie: in his first cõming, he appeared weake; in his secõd comming, he shall appeare in heauenly power: in his first comming, he did vndergoe the iudgement and condemnation of the reprobate; in his second comming, he shall iudge and condemne all the wicked and reprobate. In his first comming, he fought like little Dauid against Goliah, without worldly furniture: in his second comming, he will de-
1. Sam. 25. 21, 22. fend like armed and angrie Dauid, against vnthankefull Nabal; and will say, as Dauid said of Nabal; Indeed I haue kept all in vaine

that

that this fellowe had in the wildernes, so that nothing was missed of all that pertained to him; for he hath requited me euill for good: so and more also doe God vnto the enemies of Dauid: for surely I will not leaue of all that he hath, by the dawning of the day, any that pisseth against the wall. Euen so Christ may say: Indeed in vaine haue I bestowed so many benefites on wicked and obstinate mankind; in vaine haue I shewed so many mercies: in vaine haue I taken flesh for vngodly and vnfaithfull men, and suffered death, and preach the Gospell, and sent my Apostles, and offered the graces of my holy spirit, and instituted my Sacraments, and winked at them so often, and imparted on them so many good things of nature and of the earth, and (what lay in me for my part) I haue caused, that nothing hath perished of all that pertained to man: in vaine haue I done all this for vngodly and vnfaithfull men, since they requite euill for good. Vngratefull and foolish men, are like to sottish Babel: for they haue receiued my benefits, yet haue serued Sathan and the flesh: and when I sent my children, my poore, and my distressed members vnto them, they did not couer the naked, nor feede the hungrie, nor comfort the afflicted. God doe so, and more, also vnto mine ene-

mies: For I will destroy them, and make them know, how dangerous a thing it is, to fall into the hands of the living God, who is euen a consuming fire. Abigail met with angrie Dauid, and appeased him, but in the last Iudgement, when Christ shall descend to reuenge the contempt of the vngodly, that regarded not his saluation offered vnto them: No Abigail shall make Intercession for sinners; as S. Chrysostome proues clearely out of the Scriptures. Behold (saith he,) how he that was not arrayed with the Wedding robe, was cast out at the doores, and none was a petitioner for him: Behold, how he that gained not with his Talent, was punished, and none made Intercession for him: Behold, how the fiue foolish Virgines were excluded, and their fellowes made no request for them. Therfore the terror of this day is vnutterable, and cannot be expressed, because the Iudge shall be inexorable, and cannot be intreated. Then shall be heard the great and loude voyce of the Archangell, and the Trumpet of God, which all the Elements obey; which cleaues the Rockes; opens Hell; breakes the bondes of the dead; calles soules out of the depth, and ioyned them againe with their bodies: and all this it doth, sooner then an Arrow doeth flie through the Ayre; For the Apostle saith, that

Heb. 12. 29.

Hom. 22. *ad popul. Antioche.*

Chrys. sup. 1. *Cor.* 15.

it shall be done in a moment, or twinkling of an eye.

Then shall come the time, when the vnbeleeuing and vnrepenting shall say to the hils, Fall vpon vs; & to the Mountaines, Couer vs; and shall hide themselues from the presence of him that sitteth on the Throane, and from the wrath of the Lambe, and shall seeke death, and shall not finde it; and shall desire to die, and death shall flie from them; and shall goe into the holes of the Rockes, and into the Caues of the earth, from before the feare of the Lord, and from the glory of his Maiestie, when hee shall arise to destroy the earth. Then there shall be a most strickt examination. For what is leffe then an idle word? yet the Lord saith, That of euery idle word, that men shal speak, they shal giue account therof at the day of Iudgement. *Luk.23. 30.* *Reu.6. 16* *Reu.9.6.* *Isai.2. 19.* *Mat.12. 39.*

Then the hidden and secret cogitations shall be disclosed: For when the Lord doeth come, hee will lighten things that are hid in darknes, and make the counsels of the hearts manifest; and then shal euery man haue praise of GOD. Then shall bee done to the wicked and vnpenitent sinners, which Nathan threatned to Dauid; Thou didst it secretly, but I will doe this thing before all Israell, and before the Sunne; That is, the lurking sinnes of the vngodly shall be displayed *1.Cor.4.5* *2.Sam.12 12*

2. Cor. 5. 10. before the view of the whole world. Then we must all appeare before the iudgement seate of God, that euery man may receiue the things which are done in his body, according to that he hath done: whether it be good, or euill: for God will bring euery worke vnto iudgement, with euery secret thing, whether it be good, or euill. Then Ierusalem shall be

Eccles. 12. 14.

Ezek. 8. 12. searched with lanterns: and the wall shall be digged downe: and the abominations shall be seene at an open doore, which sinners haue done in the darke, and in their priuie chambers, when they sondry said in their imagination, The Lord seeth vs not, the Lord hath forsaken the earth.

Then the Sonnes of men shall be called to a reckoning for all their workes; as schollers are brought to repetitions in the end of the weeke; and labourers receiue their wages in the euening; and merchants pay (when the faire is done,) for the wares which they haue staied and taken vp. Then the wicked shall feele the sharpenes of the two edged sword of Gods wrath, which now is shut vp in the scabberd of mercie: and the burning flame of Gods displeasure, which is now couered (like the Sunne) vnder the cloude of long suffering: and they shall no more be able to resist

Matt. 3. 12. Gods fierie anger, then the chaffe can resist the fire:

fire: for they are the chaffe, that shall be burnt vp with vnquenchable fire. Then Sathan will conuince the obdurate transgressor by his owne offences, and charge him with the debts he oweth him, euen as the Creditor conuinceth his debter by his owne hand-writing. Then the sinnes of the vnbeleeuers shall be opened, as a fardell in the market, and shall appeare in iudgement against them, and like bastard children borne of wickednes, shall be witnesses of the wickednes against their parents, when they be asked. If any should haue his secret faults reuealed in an open assembly in this world, would he not rather wish to die, and to be swallowed vp quicke of the earth, then to haue so many witnesses of his sinnes? What then shall become of wretched sinners, when all their doings shall be disclosed to the whole world, vpon an open and perspicuous stage, and shall be scene of infinite thousands, whom they neuer knewe? Now the sinnes of the wicked are so hidden, as if they were written in Gods booke, not with cleere Inke, but with the iuyce of a citron, or orenge. Those things which are written with the iuyce of an orenge, appeare not, till they be brought to the fire, and then they may be read plainely: euen so the secret iniquities of the vngodly, shall clearely appeare

Wisedom. 4.6.

Chrys. hom 5. ad Rom.

in the fire of the last iudgement, For in Fire shall God iudge the world.

Psal. 139 1.2.3.4. This made Dauid to say; Oh Lord, thou hast tryed me, and knowne me: thou knowest my sitting, and my rising; thou vnderstandest my thoughts a farre off: thou compassest my pathes, & my lying downe, and art accustomed to all my waies: For there is not a word in my Tongue, but loe, thou knowest it wholy ô Lord.

Iob. 14. 16.17. And this made Iob to say, that his steppes were numbred, & his sinnes were not delaied, and his iniquitie was sealed vp, as in a bagge.

If God doe this in this fleeting life, much more will he doe it in the great iudgement: If God doe thus in Dauid and Iob, how much more will he doe it in the wicked? If the righteous can scarcely be saued, where shal the sinner appeare? *Bern. Ser. 15. in Cat. Greg. l. 17. Moral. in Iob.* *Quid in Babylone tutum, si in Ierusalem manet scrutinium? Quid facient tabulæ, quando tremunt Columnæ?* If the search be so narrow in Ierusalem: what can be hidden in Babylon? If the Pillars of the house tremble, what shall the weake planckes doe? That is, If God so deale with his deare children in this life, and so punish oftentimes their sinnes in this world, where there is a place for mercie; how seuere shall his sentence be against the wicked in the world to come, where only

ly iustice shall be found?

Vnlesse perhaps, there be any so faithlesse, and so prophane, as to call into question the last iudgement, and to doubt, whether the world shall haue an end or not. Indeed the Philosopher affirmed, that the world was eternall, without beginning, without ending: and another spake as impiously; *Aristotle.*

Non alium videre patres, aliúmne minores
Aspicient?

Our Fathers (saith he) saw none other world; *Manilius.*
And shall our posteritie see any other?

But to these Infidels and Ethnicks, may be opposed the Tradition of the Gentiles themselues; who by the direction of antiet Oracles, did maintaine, that Iupiter was the chiefest of the Gods: and that his sonne was the Iudge of the soules of men in Hell. And yet that this Sonne was not Apollo, Liber, or Mercurie; who were accounted heauenly: but he was Minos both a King, & Law-giuer; As if they had meant, that the Sonne of God should be Iudge of the world, but yet such a one, as was both a Man, and iust, to wit, a Mediator; That was, both God and Man.

Against a Poet may be cited another Poet, which saith;

Ouid. Met. 1.

Esse quoq; in fatis reminiscitur, affore tempus,
Quo mare, quo tellus, correptaq; regia cæli
Ardeat, & mundi moles operosa laboret:

That the time shall come, in which the Sea, earth, heauen, and whole frame of the world shall be burnt with fire. And aboue all Poets, the eminent Prophetisse Sibill, prooues the finall and generall iudgement, in her *Acrestich verses*, where the first letters make vp these words in the Greeks tongue, wherin she wrote, Iesus Christ, the Sonne of God, our Sauiour, that suffered on the Crosse; and where (agreeably to ỳ scriptures) she shewes, that Christ shall come to iudge all flesh: and that the trumpet shall blowe, and that the dead shall be raised vp, and shall see Christ, and mourne before him: and that all secrets shall be reuealed and that the Sunne, Moone, and Starrs shall lose their light; and that heauen, earth, and the Sea, shall be burnt with fire; and that the Saints shall be set at full libertie, but the wicked horribly punished. But of those mockers of the last day, that say; Where is the promise of Christs comming? for since the fathers died, all things continue alike from the beginning of the creation: of those mockers, what should be asked

Lib. 8. Iesous Christos theou uios soter stauros.

1. Pet. 3. 4.

aſked but this: whether, they doe not beléeue the Article of the Chriſtian faith, which holdeth, that Chriſt ſhall come in the end of the world from heauen, to iudge both quicke and dead: and whether, if they beléeue the Reſurrection, they muſt not of neceſſitie alſo beléeue the laſt iudgement: for that God may iudge al the dead, he muſt raiſe them vp from death: and why ſhould he raiſe them from death, but to receiue their iudgement? and whether Nature doe not demonſtrate this principle vnto vs, that God is iuſt, and therefore the good muſt of neceſſitie be bleſſed for euer, and the wicked curſed for euer: which thing ſince in this world it comes not to paſſe, (where there are ſo many wicked men, and Atheiſts, vpon whom God doth not ſhew vengeance in this life and where on the contrarie, godly men, and ſincere worſhippers of the Lord, are ſo farre from a recompence in this life, that of all men they ſéeme to be moſt miſerable;) there muſt néedes remaine a certaine and infallible iudgement, wherein the wicked ſhall be puniſhed, and the iuſt ſhal receiue a reward of their pietie. Laſtly, what ſhould be aſked of theſe mockers, but this: whether they will not beléeue the holy ſcripture, which in manifold paſſages inculcates the great iudgement: as when it ſaith: that God ſhall iudge the 1. Cor. 15. 19.

world

Psal. 9. 8. world in righteousnes, and shal iudge the people with equitie; and when it saith, that the
Isa. 66. 15 Lord will iudge with fire, and with his sword all flesh; and when it saith, that nothing is se-
Luk. 8. 17 cret, that shall not be evident; neither any
Ib. 12. thing hid, that shall not be knowne, & come to-
48. light; and when it saith, that he that refu[se]
Christ, and receiueth not his wo[rd]
that iudgeth him; the Word that Ch[rist] hath
Rom. 2. 16 spoken, it shall iudge him in the last day; and
when it saith, that at the last day, God shall
Heb. 9. 27 iudge the secrets of mens hearts by Iesus
Christ; and when it saith, that it is appoin-
ted vnto al men, that they shal once die, & after
Iude. 14. that cometh the iudgement; & when it saith,
15. that the Lord commeth with thousands of his
Saints, to giue iudgemẽt against al men, & to
rebuke all the vngodly amõg them, of all their
wicked deedes, which they haue vngodly com-
mitted, & of all their wicked speakings, which
wicked sinners haue spoken against him; and
Matt. 25. when it setteth downe the whole proceeding,
manner, and execution thereof at large.

Besides this; Is not the sentence of death
Gen. 3. 17. pronounced against the trãsgressor of the law,
before the fall of Adam; and the repetition of
the same sentence by the mouth of God in
Deut. 26. the Lawe, a Fore runner, and Herauld of the
28. last Iudgement?

Is

[illegible] 2. Cor. 5. 10.

[illegible] Rom. 2. 15.

[illegible] the ex-
amples of [illegible] executed on
the [illegible] ning of so-
[illegible] destruc-
[illegible] the like; [illegible] ration-
[illegible]s of the last Iudgement? And are not dai-
ly calamities, both publique & priuate, and the
death of the bodie; are not these representati-
ons & Images of the last iudgement? Wherefore since it is so certain, that the day of iudge-
ment shal come, at the time prescribed of God,
and since that day shall be so fearefull and ter-
rible; Let vs watch and pray continually, that
we may be counted worthie to escape all these
things that shall come to passe; and that we
may stand before the Sonne of man.

Secondly, we must note, that the day and houre of the day of Iudgement is vncertaine and vnknowne. For this our Sauiour teacheth most euidently. For whē the disciples asked, what signe there should be of his cōming, and of the end of the world? Christ did not answere, when his cōming should be, but after what manner it should be. He declareth the fashion of it, but he concealeth the season of it. If any shall say, that the ap-

The day of iudgment not known, and why.

approaching of it, may be discerned by the signes and tokens, which our Saviour himselfe hath set downe: and that therewithall the time of it may be somewhat conjectured: It may be answered, that the prognostications and signes of the day of iudgement are of two sorts: some are precedent, and going before it; and some are conioyned, and going with it. And of the foregoing tokens, some goe long before it; and some goe not long before it. The signes that goe long before the day of iudgement, are these: First the preaching of the Gospell, throughout the whole world, and among all nations: secondly, that strange securitie and gluttonie, such as was in the daies of Noah before ỳ flood: thirdly, a departure from sound doctrine, of which Paul speakes, when he saith, That the spirit speaketh evidently, that in the latter times some shall depart from the faith, and shall giue heede vnto spirits of error, and doctrines of Diuels: fourthly, a wonderfull disorder and corruption in manners: for in the last daies (saith the scripture) shall come perillous times; for men shall be louers of themselues, couetous, boasters, proud, cursed speakers, disobedient to Parents, vnthankefull, vnholy, without naturall affection, truce-breakers, false accusers, intemperate, fierce, no louers

Matt. 24. 24. 37. 38.

1. Tim. 4. 1.

2. Tim. 3. 1. 2. 3. 4

at

at all of them which are good, traitours, headie, hie-minded, louers of pleasures more then louers of God: fiftly, by reuealing of that notable Antichrist, for the Apostle saith; That no man must deceiue vs by any meanes; For that day shall not come, except there come a departing first, and that that man of sinne be disclosed, euen the sonne of perdition: sixtly, the persecution of the godly, and betraying of them for the name of Christ: seuenthly, publike and notorious scandales and offences: eightly, many false Christs & false Prophets, saying, I am Christ: that is, vsing the name of Christ; or fayning, that they are sent of Christ: or that they are, that which Christ is: shewing forth signes and wonders, to deceiue the very elect, if it were possible: ninthly, neglect of loue and charitie, and a falling from the faith. 2. Thess. 2. 3. Luk. 21. 12. Mat. 24. 10. Mat. 24. 11.

The signes going nerely before the day, yet such as the day shall not presently follow, are these; First in heauen, the sunne shall be darkened; that is, there shall be eclipses of the Sunne, the Moone shall lose her light, the Starres shall fall from heauen, that is, shall seeme to fall; the powers of heauen shall be shaken. Secondly, in the earth, there shall be great earthquakes, stirs, and tumults; nation shall rise against nation, and kingdome against Mar. 13. 17. 24.

Luk.21. 9.10.15. Mar.13. 7.8. Luk.21. 23. against kingdome, no place shall be free from wars, pestilences, famines, persecutions, and vexations. 3. In the sea, there shall be fearefull roaring, sounding and flowing. 4. In the aire, there shall be dreadfull and terrible tempests.

In a word, the heauen, earth, and all Elements shall expresse the face of an angrie iudge, that sinners may be warned to repent, except they will perish suddenly. And Super. Matt.24. therefore Saint Chrysostome saies; When the good man of the house dieth, the familie lamenteth, & apparelleth it selfe with blacke garments; so when mankind drawes to an end, the powers of heauen, which were made for mankind, doe mourne, and putting aside beautie, are ouerwhelmed with darkenes. When the king of heauen ariseth to iudge the quicke and dead, the Angelicall powers shall be moued: and the terrible seruants shall goe before the terrible Lord. Vnto these foregoing signes may be added the conuersion, or gathering of Israel to the faith, that is, of the whole Iewish nation to the Church of Luk.21. 24. Christ, when the fulnes of the gentiles is come in: of which conuersion, both the Prophet Isai 59. and the Apostle maketh mention: and Rom.11. the which, how, and when it shall be, none knowes but God. These are the signes, that goe

goe before the second comming of Christ. The tokens conioyned and going with the day of iudgement are; the waylings of the kindreds of the earth, and the signe of the Sonne of man, which shall be seene in the heauen, when the Lord shall come in the cloudes, which some take for the signe of the Crosse; and some take for the excellent glory and Maiestie, which shall giue witnes, that Christ is come to iudge the whole world. Now by the accomplishing of the foregoing signes which we haue seene, and doe in daily performed, we may gather the neere approaching of the day of iudgement; but of the signe that shall goe with it, the time is vncertaine: and therefore our Sauiour saith; When ye see all these things, knowe that the kingdome of God is neere, euen at the doores: and he addes presently: but as the daies of Noah were, so likewise shall the comming of the Sonne of man be? for as in the daies before the flood, they did eate, and drinke, marrie, and giue in marriage, vnto the day that Noah entered into the Arke, and they knewe nothing till the flood came, and tooke them all away, so shall also the comming of the Sonne of man be. And he adds withall: & this be sure, that if the goodman of the house knewe, at what watch the theefe wold come, he would surely watch,

Matt.24. 30.

Matt.24. 33.

Verse.37. 38.39.

Verse.43. 44.

and

& not suffer his house to be digged through; therefore be ye also readie; for in the houre that ye thinke not, will the Sonne of man come.

2. Pet. 3. 10. This Peter learned of his Maister Christ, when he said, That the day of the Lord will come as a theefe in the night. And likewise Paul when he said, That the day of the Lord shall come, euen as a theefe in the night; for when they shall say, peace, and saferie, then shall come vpon them sudden destruction, as the trauell vpon a woman with childe, and they shall not escape. And our Sauiour saith also, that that day shall come as a snare, on all them that dwell on the face of the whole earth.

Thess 5. 2. 3.

Luk. 21. 35.

Very fitly may the comming of that great day be compared vnto a snare. For as a birde or beast, feares nothing lesse then the snare; but they fix and wander freely and without feare, in the fields and woods, seeking their foode; and yet by the craft and Arte of men, of which they are not aware, they fall into traps and snares, and so are slaine: euen so vpon earthly men, which dwell vpon the face of the earth, and which still gape on gaine of the world, the prouidence of God, which such people thinke not of, brings the iudgement of God suddenly, and so holdes them entangled

in

in eternall condemnation. The day then of iudgement must nedes be vncertaine: since Christ sets it forth by very sudden things, to wit, Noahs flood, a theefe, a snare. And the cause of the vncertaine day thereof is, that we should take heede, beware, watch, pray, and be prepared. If the bird, or beast did know of the snare before-hand, how carefully would they auoid it? For if the bird, or beast once escape out of the snare, they will hardly returne to that place againe. Against theeues men build strong houses: and shut their doores with lockes and barres, and kepe their dwellings with dogges, and watchmen, and weapons. If there were as great care for the soule and eternall saluation, as for the life temporall, and earthly treasures and possessions, who would not be readie for the day of iudgement?

And as God hath hidden the time of this last iudgement from vs, that we should daily and hourely expect Christs comming, and be watchfull, that that day finde vs not vnreadie, and that the number of the elect may be fulfilled, and the remnant of the faithfull may be called by the Gospell to the Church of Christ: and that our faith, hope, and patience may be tryed, and we stird vp to repentance: and that the vngodly, that contemne 2. Pet. 3. 9 Rom. 6. 11.

Rom. 2. 4. 5. the lenitie of God, and the space that he hath so bountifully granted for their amendment, may be made more and more inexcusable; so also God hath hidden the time of the iudgement from vs, to bridle our curiositie, that we should not enquire after his hidden and secret Counsels. For Christ himselfe saies, That of

Mar. 13. 32. that day and houre knoweth no man, not the Angels which are in heauen, neither the Son himselfe, but the Father.

In which words our Sauiour would hold the mindes of the faithfull in suspence, least by false imagination they should prefixe a day and certaine time for the last redemption. For such is mens curiositie, that neglecting things necessarie to be knowne, they most scrupulously desire to know that which God hath not vouchsafed to reueale vnto them. The Apostles themselues were attainted of this curiositie; and for this cause Christ said vnto them; when they asked, whether hee would restore the kingdome to Israel; It is

Act. 1. 6. 7 not for you, (said he) to know the times, or the seasons, which the Father hath put in his owne power.

Therefore to draw vs from this curiositie, and to cut off all occasion of enquirie, after that Christ had discouered of his comming, and the occurrences thereof, hee presently

speakes

speakes of the vncertaine day and houre thereof. For hee would haue the day of his comming to be so loked for and hoped for, as that none should presume to enquire, when hee would come; and he would haue his disciples to walke in such light of faith, as that being vncertaine of the time, they should patiently waite for the reuelation thereof. And therefore we must take hede, that we be not more carefull and curious, in the seasons, and moments of time, then the Lord doth permit. For the chiefest part of Christian wisedome consisteth herein, that we containe our selues within the limits and precincts of the word of God. And therefore when the Apostle for the consolation of the godly, had fore-tolde some things of the last times and Christes comming, hee immediately addeth against this curiositie; But of the times and seasons, brethren (saith he) yee haue no neede that I write vnto you. 1. Thess. 5. 1. Yea, why should it greeue men to be ignorant of that day, since the Angels of GOD know it not? Were it not too great pride, and too importunate desire; for vs wormes and wretches that creepe on the earth, to seeke to know more then the Angels of heauen? Therefore let vs be willing to be ignorant of that, of which God would haue vs to be ignorant.

Yea, were it not the extreamest folly, to be unwilling to submit our selues to that ignorance, which the very Sonne of God himselfe hath not refused to vndertake for our sake? Indeede for that many haue thought, that it becommeth not Christ, to be ignorant of any thing, they haue endeuoured to mollifie the hardnesse of the speech, (as they accounted it,) with their owne inuention.

And it may be, that the malice of the Arrians, who by this place laboured to proue, that Christ was not the true and onely God, enforced them to this starting hole, as to say, that Christ knew not the houre of the Iudgement, because he would not reueale it vnto other.

But seing it is cleare, that an ignorance is attributed to Christ, common with the Angels, some other fitter meaning must be sought out of these words. For it is nothing to say, that Christ is God, and God is ignorant of nothing: for there are in Christ two natures, so ioyned in one person, that each nature retaineth it owne propreties; and specially the Deitie did (as it were) rest, and not shew it selfe forth, as often as for the accomplishing of the office of the Mediator, it was requisite, that the humane nature should exercise that which appertained vnto it.

it. Therefore it is no absurditie, for Christ that knew all things, as hee is God, to be ignorant of somethyng, as he is man. Howeit should he haue beene like vnto vs, and subiect to griefe and heauinesse? And it is a great absurditie for any to reply; that ignorance, which is the punishment for sinne, becometh not Christ. For first, it is folly, to thinke, that the ignorance, which is here ascribed to the Angels, proceedeth from sinne, and againe it is folly, not to acknowledge, that Christ tooke vpon him our flesh, to the end he might undergoe the punishments that were due to our sinnes. And that Christ knew not the day and houre of the last iudgement, according to his humanitie, it derogates no more from his diuine nature, then that hee was once mortall and subiect to death.

Mala quæstio ineſſe, Christ in attributing this ignorance to himselfe, had respect to the office enioyned him by his Father: as he did, when he said, that it was not his part, to place *Mark.10.* any on his right, or left hand, in the kingdome *23.24.* of heauen.

For he doth not there absolutely derogate that authoritie from himselfe, but the sense is, that he was not sent from the Father, with this commandement, while hee liued among men: so here also we must vnderstand, that

as hee descended to be our Mediator, till he had executed that office, he had not that given him, which he received after his resurrection. For hee affirmeth, that then the power over all things is given vnto him. And therefore as he toke on him all other things pertaining to mans infirmitie, being in all things like vnto men, sinne excepted; so he toke on him also the knowledge, and ignorance, and reason, and vnderstanding of man; which by degrees is encreased, and diminished; and in respect whereof, he is said, not to know this, or that. As else-where it is written, that Iesus encreased in wisedome, and stature, and in fauour with God and men.

Math. 28. 18.
Heb. 1. 17. 14. 15.
Luk. 2. 52

Where are they now, that professe their knowledge of the peare of the last iudgement, when Christ the onely Sonne of God confesseth, that hee is ignorant of it? Some Anabaptists haue boasted of their prophecies & reuelations to the simple multitude, and haue not doubted to prefixe the certaine peare, moneth, and day of the iudgement: some haue calculated the day by iudiciarie Astrologie, and by the position and aspect of the starres, or by Arithmaticall and imaginarie supputations of numbers and times: some haue beene induced, or rather seduced to determine the day by ancient and friuolous predictions of

others:

thers: but of these it may be said, as the acute and excellent Epigrammatist taxeth a forward Calculator.

Nonagenta duos decrabit mundus in anno, Ioan.
Munaus ad arbitrium si stat, abit q; tuum: Owen.
Cur mundi finem propiorem non facis? vt ne
Ante obitum mendax arguereris: sapis.)

That they are wise in setting the day so far off, least otherwise in their life time they should be convicted of lying. Some haue beene missed by vveake coniectures; producing the Oracle receiued by the tradition of the Iewes, which they refer to Elias and to his schole; namely, that the vvorld should last fiue thousand yeares: so distributing those yeares, that two thousand should be spent before the law, two thousand vnder the law, and two thousand vnder the kingdome of the Messiah; and adding, that these last two thousand yeares shal scarce haue full consummation, because of the most grieuous iniquities of the vvorld: but these must know, that that prophesie is vaine; because there were before the law two thousand fiue hundred and thirteene yeares, and much lesse then two thousand yeares vnder the lawe. Some haue fained, that the vvorld should continue fiue daies, as it was created in fiue daies;

Psal. 90. 4 but for euery day they haue allotted a thousand yeeres, as though Dauid meant so, when he said; That a thousand yeeres in the sight of the Lord, are as yesterday, when it is past. Some other haue supposed, that the mysticall body of Christ, which is the Church, shall abide on earth thirtie three yeeres: because Christ, in regard of his body which he take of the Virgine, abode so long in this world; and for euery yeere they appoint fiftie vsuall yeeres, that they make vp the yeere of Iubilee; but these are to vnderstand, that the end of the world depends not on the lawe or course of nature, or from any other secondarie cause, but on the pleasure and secret determination of the Lord.

Some on the contrarie, are so farre of from calculating of a certaine yeare and day, as that they feare not to make a flat doubt, whether there shall be an end of the world or

1. Pet. 4. 7. Iam. 5. 8. not: because Saint Peter saith, that the end of all things is at hand; and Saint Iames saith againe, that the comming of the Lord draweth neere; and yet Saint Paul doth plainely contradict them, as they thinke, affirming that the day of the Lord should not yet come: but these must remember, that the Apostles are not contrarie among themselues: for they speake not of the same things, nor

in

the same respect. For S. Peter & S. Iames say, that the day of iudgement is at hand, in respect of God, with whom a thousand yeares is but as one day; Whereas S. Paul denieth, that the day of the Lord was at hand: in his age, and while he liued, disputing against the false Prophets, nor prefixed a neere and certaine time, and yet he denieth not, that the comming of the Lord drew neere, or that these are the last times in comparison of former Ages, and of the appearing of ỹ Messiah, which no other time shall in such sort succeede, nor haue so long continuance, as was the continuance from the creation of the world to the birth of Christ. And though that houre be so vncertaine, as that we neither may, nor ought to search after it, yet by the fore-going signes, which we daily see accomplished, and by the deprauation and vngodlinesse of manners, which is come to the very top, it is euident enough, that the day of Christ is not far off, euen as the buds of trees declare the approaching of the Summer, and the Husbandman gathers by ỹ waxing yellow of the Eare, that Harueſt is neere at hãd: and these signes are (as it were) Criers & Apparitors to summon men to Christs Tribunall seate, though touching ỹ Yeare, Moneth, Day, Houre, and moment, men know nothing, because in scripture

ture there is reuealed nothing. For Austen saith well, That as the last age of man, which is his old age, cannot be limited by a certaine number of yeeres, like ỳ rest of the ages: namely, Child-hood, youth, constant & setled age; so the last age of the world cannot be determined by certaine yeeres. Wherefore we must reiect curious, superstitious, and vnprofitable questions, wherein Sathan entangleth many, that they should neglect faith, hope, charitie, & the necessarie offices of vertue; and when we heare mention of the last iudgement, we must prepare our selues to watch and pray, that by the vnlooked for comming thereof, we be not oppressed suddenly. For this sudden cõming of the day of iudgement cuts off all delaies, that are commonly made for leading our liues in the feare and awe of God. Let none say, that so many threatnings haue past of that day of iudgement, and that it is not yet come; and therefore that they may liue securely: for how farre off, or neere soeuer the generall iudgement be; yet the day of death, which will bring thee to thy particular iudgement, may be very nigh; and because of the shortnes of mans life on the earth, cannot be many yeeres off. If a king should giue thee a Lordship, on this condition, that within one houre, thou shouldest dispatch the letters of donation; and cause the great Seale to be annexed

anſwered thereunto: what diligence and ſpeede wouldeſt thou vſe, by thy ſelf and thy friends, to perfourme that condition? This life is as it were an houre, (neither canſt thou aſſure thy ſelf of one houre,) & it is promiſed thee of God, that thou ſhalt obtaine the euerlaſting inheritance, if thou watch and pray. Why then doſt thou ceaſe to watch againſt ſin, & to pray for Gods grace & mercy, that thou maiſt be counted worthy to eſcape all theſe things, & to ſtand before the Sonne of man? That is, to appeare boldly, to obtaine fauor of the iudge, and not to be trieated, either in the generall iudgment, when all fleſh ſhall receiue their dome, or in the particular iudgment of thy ſoule, when it ſhalbe ſeparated from the tabernacle of the bodie by deathe. But perhaps, becauſe thou ſeeſt many to liue long, & doeſt promiſe to thy ſelfe long life, & therefore doſt deferre to prepare for thy iudgement. And doeſt thou not alſo ſee, that many are take hence in their flouriſhing age, and on the ſudden?

Who will not beware of a madde Dogge, that bites all that paſſeth by? Death is like a furious Dogge, that ſpares none, and warnes hire. But in this regard we are like vnto Swine. For when Swine ſee their fellowe killing, and heare his grunting; they all run about him, and grunt, and make a great furre, but when their Fellowe is killed,

and

and cryes no more, presently they returne to the dyet and dongue, and care no longer for it: so worldly, carnall, and voluptuous men, when one of their acquaintãce dyeth, as long as the Funerals last, they are moued, and terrified, and troubled, but anon after the Funerals are finished, they soone forget it, and returne againe to the filthinesse of their pleasures, and former iniquities.

The deferring of repentance, and doubling of sinnes, is most perilous. A Shippe beares many burdens; yet it may be laden so long, till it sincke againe. God is gratious, but if he be prouoked euery day; he will whet his sword, and bend his Bowe, and shoote his Arrowes, against the obstinate offenders. Patience so much wronged, is turned into Furie at last.

Psal. 7. 12

It is reported of the Diamond, that it is the hardest of all stones, but when it is broken, it is scattered into most smal pieces, that can hardly be discerned with the eyes, and can neuer be ioyned together againe. Let vs beware, that the Lord be not by so much the more seuere against vs, if we abuse his louing kindnes, by how much the more fauour he hath formerly shewed vnto vs. He that heares the Thunder, is afraid of the lightning. The preaching of the word, is a thundring of the iudge-

ingement to come: Let vs next feare the lightning of the iustice of God. The longer we haue liued, and the more punishments we haue escaped, that were due to our sinnes; the more let vs expect the iudgement that will come spedily and surely.

Tigranes a Citizen of Athens, when he had auoided the fall of an house, which fell as soone as he was out of it, cryed out, O Iupiter, quinam mihi tempus refert? O God, for what time doest thou keepe me? And anon after, he was compelled by the thirtie Tyrants to drinke poyson, and so dyed.

The like thing must the sinner expect, that remaines impenitent, and hath not yet left the hand of God. Wherefore, say not, I haue sinned, and what euill hath come vnto me? for the Almightie is a patient rewarder; but he will not leaue thee vnpunished: because thy sinne is forgiuen, be not without feare to heape sinne vpon sinne; and say not, the mercie of God is great, he will forgiue my manifold sinnes: for mercy and wrath come from him, and his indignation commeth downe vpon sinners. Make no tarrying to turne vnto the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord breake forth, and in thy securitie thou shalt be destroyed, and thou shalt perish in time of vengeance. Eccles. 5. 4. 5. 6. 7.

Thirdly,

3. To what the remembrance of the iudgement auaileth.

Thirdly, Let vs see to what the remembrance, the Feare, and the expectation of the last iudgement auaileth.

To meditate on the day of iudgement, will bridle and refraine the desire and delight in sinning. And therefore, Saint Basil saies well; If thou perceiue thy selfe to be prouoked to any sinne, saith he, call to minde that fearefull iudgement of Christ, which no mortall man may endure, and stay thy soule, as it were (with this bridle.) For as the Sunne obIn Psal. 33 scures and darkens all the Starres with his brightnes; So the remembrance onely of this iudgement, puts out all the concupiscences of the soule, by the terriblenes thereof.

And therefore the Prophet Dauid sheides, that the forgetting of this iudgement is the cause of sinne. For when he had said, that the vngodly doeth persecute the poore, make boast of his owne hearts desire, is so proud, that he cares not for his God, hath his mouth full of cursing, deceit, and fraude; He yeldes the reason, when he saies, That Gods iudgePsal. 10. 6. 11. ements are farre aboue out of his sight; For he hath said in his heart: God hath forgotten, he hideth away his face, and will neuer see it; I shall neuer be mooued, nor be in danger.

Therefore, when we are allured and tempted

to euill, let vs resist temptations, and say vnto our selues: I will not doe this euill, and I will not commit this sinne; For a day will come, wherein I shall not be able to answere to it; in which the Heauen and Earth, the fire, and water, and whole World will stand vp, and giue witnesse of my sinnes; and though all things should hold their peace, yet my very thoughts and workes shall be before mine eyes, and shal accuse me before the Lord. When Sathan shall perswade vs, that we shall finde fauour in that day, though we persist and wallow in vngodlines; let vs oppose and set against this assault, the sort and qualitie of the last iudgement; which shall be horrible, intollerable, vnauoydable, sudden, and wherein the iudge shall not be miscarried by fauour and entreatie.

For on the right hand shall be sinne, to accuse; On the left hand, infinite Diuels to torment; Under, the hydeous Gulfe of Hell; Ouer, an Angrie Iudge; Without, the World, flaming; Within, Conscience burning.

There the Righteous shall onely be saued. Ah, wretched Sinner! whither wilt thou flie, being so taken? To be hidden, it is impossible; To appeare, it is intollerable. Nothing can be so anailsable, to leade our life

in

Ambr. of. de Offic.

in the feare of God, as firmely to beleeue, that he shall be the iudge, whom no secret thing can deceiue, and none offence hurt, and who is delighted with vertue, godlines, & the feare of the Lord. And if when our cause is to be heard of an earthly iudge, we be so hedefull to prepare an Aduocate, and to make readie all prooues that may doe vs good: how diligent should we be to haue our faith fixed on Christ our Mediatour and Aduocate, and to declare our faith by vertue and godlines of liuing, that we may be absolued and preuaile against the daungerous enemies and accusers of our soules in the last and great day of iudgement? For where our Sauiour saith, That the houre shall come in the which all that are in the graues shall heare his voyce: we must attentiuely consider, that it is said, that the houre of the last day shall come. For because we doe often so much pursue the vanitie of this world, & therein passeth away the tediousnes of houres and times, in that we are taught, that the houre of iudgement shall come, and we knowe not how soone, this must make vs carefull and watchfull in the loue and embracing of godlines. For they that affirme, that all shall at the last be said, how can they aunswere to that speech of him, that cannot lie, when he speaketh of the resurrection

Ioh. 5. 28.

and

and last iudgement? saying, They shall come forth, that haue done good, vnto the resurrection of life; but they that haue done euill, vnto the resurrection of condemnation. In which words Christ sheweth, that the twofold state of men shall appeare in the end of the world also: and not without iust cause. For as men haue beene diuerse in this life, some elect, some reprobate; so euery one shall haue his reward; and Christ shall gather all nations before him, and separate them as the shepheard separates the sheepe and goates; setting the sheepe on the right hand, and the goates on the left hand. All shall liue indeed after the generall iudgement; but there shall be a distinction of this life, by the iudgement of Christ the iust Iudge. For Christ being God, that taketh no pleasure in iniquitie, when he hath gathered the wheate into his garner, that is, when he hath called and receiued the faithfull and godly to the perpetuall possession of his kingdome; then he will burne the chaffe, that is, vnfruitfull persons, & workers of iniquitie, with fire that cannot be extinguished; and the Angels shall goe forth, and separate the euill from the iust, and throwe them into the fornace of flaming fire, where shall be weeping and gnashing of teeth, and the worme will neuer die

Ioh.5.29.

Mat.3. 11.

Mat.13. 41.

Mar.9. 41.

This the Diuine expresseth in these words; He that ouercometh shall inherite all things, and I will be his God, and he shall be my son; but the fearefull and vnbeleeuing, and the abominable, and murtherers, and whoremongers, and sorcerers, and Idolaters, and all lyars, shall haue their part in the lake which burneth with fire and brimstone, which is the second death: for none vncleane thing shall enter into Heauen, neither whatsoeuer worketh abomination or lyes: but they which are written in the Lambes booke of life. The Apostle preaching to the Athenians. said, that God hath appointed a day, in the which he will iudge the world in righteousnes. As if Saint Paul had said: that the circumstance and consideration of ỹ time must stir vs vp to repentance and amendment of life: for this is the time of grace, in which men may be partakers of Gods mercie, if they repent. But if men stubbornely reiect the mercie of the Lord offered vnto them; they must knowe, that all men shall in the prefixed day, be arraigned before Gods Tribunall seate, which can neither be auoyded, nor refused.

7. 7.

Act. 17. 31.

For albeit God suffer the vngodly for a time; yet he doth it not, for that he alloweth their wickednes, but that by his forbearance he may allure them to repentance: and if

if they contemne his kindnes and long suffering, when he inuiteth them to his feare; at length, will they, nill they, they shall finde him a sharpe and seuere Iudge.

As he patiently for a long time expected the conuersion of the old world in the daies of Noah; but at last said, That his spirit should not alway striue with man, because he is but flesh; and that his daies should be an hundreth and twentie yeares; that is, because men could not be wonne by Gods lenitie and long sufferance, whereby (as it were) he strooe to ouercome them; he would no longer stay his vengeance, but definitely prescribe the terme of an hundreth and twentie yeares in which ỹ inhabitants of the earth might repent, before the Earth were destroyed; and as God patiently for a long time expected the conuersion of the Sodomites, in the daies of Lot; but at last for their hardnes of heart, consumed them with fire and brimstone from heauen, and their cities, and that that grew vpon the Earth: and as God patiently expected for a long time the conuersion of the Israelites, sending his seruants the Prophets daily vnto them, that they might be spared; but at last for reiecting and contemning of his admonitions and threatnings, he destroyed Samaria & Ierusalem: so whosoeuer shall doe

Gen.6.3.

Gen.19. 19. 24.25.

2.King. 17.13.14.

wickedly, and yet shall thinke to escape Gods
Rom. 2. iudgement, despising the riches of Gods
1.4.5.6. bountifulnes, and patience, and long suffe-
7.8.9.10. rance, not knowing, that the bountifulnes of God should lead him to repentance; he after his hardnes, and heart that cannot repent, heapeth vp (as a treasure) vnto himselfe, wrath against the day of wrath, and of the declaration of the iust iudgement of God, who will reward euery man according to his workes; that is, to them which through patience in well doing, seeke glorie, and honor, and immortalitie, eternall life; but vnto them that are contentious, and disobey the truth, and obey vnrighteousnes, shall be indignation and wrath: tribulation and anguish shall be vpon the soule of euery man that doth euill, of the Iew first, and also of the Grecian: but to euery man that doth good, shall be glorie, and honour, and peace, to the Iewe first, and also to the Grecian.

Matt. 25. And why is the separation of the good and bad expressed by the comparison of the sheepe and goates; but partly for the consolation of the godly, who in this mixture of good and bad, are manifoldly molested by the reprobate, as the sheepe are by the goates; partly for the instruction and admonition of the godly, that we should be most studious in this

this life, to cast aside the manners and malice of goates, and to expresse the simplicitie and innocencie of sheepe?

When the world goes about to draw vs to the pleasures of youth; and by addicting our selues to vanitie, to forget God and his worship; let vs call to minde what Salomon saith of this matter; reioyce, saith he, ô young man in thy youth, and let thine heart cheere thee in the daies of thy youth, and walke in the waies of thine heart, and in the sight of thine eyes; but knowe, that for all these things, God will bring thee to iudgement. *Eccles. 11. 9.*

When the loue of the world, and the desire of riches and honour shall moue vs, to be vnconscionable, vnmercifull, readie to say and sweare falsely, for hatred, fauor, or gaine; let Malachies prophecie be remembred; where the Lord saieth thus; I will come neere to you in iudgement, and I will be a swift witnes against the southsayers, and against the adulterers, and against false swearers, and against those that wrongfully keepe backe the hirelings wages, vexe the widowe, and the fatherles, and oppresse the stranger, and feare not me, saith the Lord of hostes. *Mal. 3. 5.*

For what shall it profite a man, to win *Matt. 16.*

the whole world, and to lose his soule? or what shall he giue for a recompence of his soule? since that day shall come, (*in quo plus valebunt pura corda, quam astuta verba. conscientia bona, quam marsupia plena.*) in which a cleane heart shall more auaile, then a subtill tongue, and a good conscience more then a full purse; Because that Iudge will neither be deceiued by wordes, nor be wrested by gifts.

Bernard.

For the great and last iudgement shall be after another manner, then the iudgements that are holden in this world.

Rom.14. 10.11.12.

It shall not auaile to run away; For we shall all appeare before the iudgement seate of Christ, and euery one of vs shall giue accounts of himselfe to God.

Dan.7. 9.10.

It shall not auaile to denie the faults; for the booke of euery mans conscience shall be opened, and euidence giuen of euery mans doings.

It shall not auaile, to endeuor to beguile the Iudge; for Christ knoweth all men, and hee needeth not that any should testifie of man; for he knoweth what is in man. It shall not auaile to trust in riches, honours, and treasure; for the earth, with all the riches and workes thereof, shall be burnt vp. What is it then that will auaile at that day? Euen

Iob.2. 25. 2. Pet. 3.7.

nen this, that Christ acknowledge vs for his
owne seruants: and Christ will acknowledge
and confesse those onely to be his, who haue
beleeued in him, and confessed him before
men. Saint Ieromes words are most worthy
of obseruation, when he thus speakes of him-
selfe; Whether I eate, or drinke, or doe any
other thing, alwaies that voyce seemeth to
sound in mine eares, Arise ô yee dead, and
come to iudgement: as often as I muse on
the day of iudgement, so often doe I tremble
with my whole heart and body: for we must
after such a manner passe ouer the pleasant-
nes of our life, as that the bitternes of the
iudgement to come be neuer forgotten.

Matt. 10. 2.33.

In com. in Matt.

Againe, as the remembrance of the day of
iudgement will curbe vs from hardnes of
heart, and continuing in sinne; so it will com-
fort and cheere vs in our afflictions and mi-
series. And therefore our Sauiour proposed
the parable of the fig-tree; saying; Behold
the fig-tree, and all trees; when they now
shoote foorth, ye seeing them, knowe of your
owne selues, that summer is then neere: so
likewise ye, when ye see these things come to
passe, knowe ye that the kingdome of God is
neere: And when these things begin to
come to passe, then looke vp, and lift vp your
heads; for your redemption draweth neere.

Luk. 21. 28. 29. 30. 31.

In which words Christ not onely meanes, that those troublesome times shall be as certaine a signe of his comming, as we certainely knowe that summer approacheth, when trees bud forth; but he signifieth another thing besides. For whereas in winter, trees being dryalone together with roughnes of colde, seeme to be the stronger; but when in the spring that hardnes is dissolued, they appeare weaker, and (as it were) clouen and opened, that new tendrels and springals may breake out: so the strength of the Church is not hindred, when afflictions doe soften it in the eyes of men. For as the inward iuyce dispersed through the whole tree, when it is softned it encreaseth force to renew that which was before (as it were) dead; so the Lord doth bring forth the full restoring of his children from the corruption of the outward man. The summe is this, that by the feeble and fraile state of the Church, we should not conjecture a destruction and decay, but rather hope for immortall glorie; vnto which the Lord prepareth his elect by the crosse and tribulation. For that which the Apostle speaketh of the severall parts, must be applied to the whole body of the Church; namely, That though our outward man perish, yet the inward man is renewed daily.

2. Cor. 4. 16.

In

In the meane time, art thou afflicted with pouertie, want, and scarsitie? bee of good comfort; a day is at hand, when thy Sauiour will come to giue thee the glorie of Heauen, that erudes pearle, pretious stones, all the golde and treasure of Ophyre, & all things of this world most desireable. Art thou molested with sickenes, and infirmitie of bodie? Be of good comfort; a day is at hand, when thou shalt be partaker of that kingdome, where is no sickenes, no sorrowe, no enemie, no enuie, no danger, no death, no feare of death. Art thou falsely slandered, and vniustly accused, and oppressed wrongfully, and depriued of thy right? Be of good comfort; a day is at hand, when the cause of the Poore, and Fatherles, and widow, shall be righted; And no Bribes, no partialitie, no glosses, no sleights, no fetches, shall either suppresse trueth, or oppresse the true. For it is a righteous thing with GOD, to recompence Tribulation to them that trouble the godlie; & to them which are troubled, rest, when the Lord *IESVS* shall shew himselfe from Heauē, with his mightie Angels, in flaming Fire, rendring vengeance vnto them, that doe not know God, & which obey not vnto ȳ Gospel of our Lord *IESVS CHRIST*, which shall be punished with euerlasting perdition, from the presence of the Lorde, and from the glory of his power; 2. *Thess* 1. 6. 7. 8. 9. 10.

power; when hee shall come to be glorified in his Saints, and to be made merueilous in all them that beleeue in that day.

And when the royall Psalmist saieth, That *Psal. 116. 15.* precious in the eyes of the Lord is the death of his Saints; Hee giues vs notable cõsolation, and doeth defend vs (as it were) with a Bucklet, not onely against the terrors of death, and darts of Sathan, in the publike persecutions of the Church, but also against priuate griefe and sorrow.

1 For he witnesseth, that the Church is subiect to the Crosse and afflictions; but yet that the godly can neuer bee brought so neere the gates of Death, that they can see nothing but death and destruction before them: And he admonisheth, that those afflictions and griefes
2 of the godlie, are not tokens of Gods Anger, and of their casting off from the face of God, as worldlings iudge; who when they se the godly to be vered, & outwardly destitute of all succour, they assault them the more vehemet-
3 ly, and insult vpon them the more proudely: and hee teacheth, that though now and then some members of the Church are slaine by Enemies and Tyrants, yet that such death and tribulations are not a reproach vnto them, but a thing glorious in Gods sight, and plea-
Rom. 5. 3. sing vnto him; Therefore the Apostle saieth,

That

That we reioyce in Tribulations; That is, we iudge afflictions to be a glorious thing, which God will after chaunge into glorie; and this is the peculiar wisdome of the Church, which the world perceiueth not.

Lastly, hee affirmeth, that there remaines a life and iudgement, after the death of the bodie. For if the death of the godlie be not neglected of God, but is pretious in his sight; and on the contrarie, * If the death of the vngodly bee euill, there must néedes remaine a iudgement, wherein this shall bee made manifest to all; & Tyrants shall receiue punishment for their crueltie: but the godly shall be adorned with eternall glorie. 4

* *Mors impiorum, pessima. vulgata translatio, ex Greco. Psal. 6.8.*

For if God number the teares of the faithfull and put them into a Bottell; How can he suffer the blod that is shed for the confession of his diuine Name, to perish and vanish away to nothing? *Psal. 34.21.*

Doest thou quake and tremble at the remembrance of that horrible day? in which the Heauens shall passe away with a noyse, and the Elements shall melte with heate, and the earth with the workes that are therein, shalbe burnt vp? Bee of good comfort, For thy Iudge is also thy Sauiour, he is thy Brother, he is thy head; and thou a member of his bodie; Hee loues thee most ardently, hee is thy Iesus, *2. Pet 3. 10.*

That

That is, *SAVIOVR, Patrone, Aduocate, Redeemer, Intercessor*; Hee layed downe his life for thee; He hath sworne with an oath, that if thou beleeue in him, thou shalt haue eternall life; He maketh request for thee, and who shall condemne thee? He cõmeth to finish the troubles of the World, and to auenge himselfe of his enemies, and to deliuer the godly from the hands of sinners; and he commeth not to condemne thee, but to absolue thee; and not to torture thee, but to rid thee from all miserie, and to make manifest thy full Redemption, and to free thy bodie also from all calamities, & to performe that promise of eternall life, which so often he hath made vnto thee, in his sacred word. For he that heareth his word, & beleeueth God, that sent him, hath euerlasting life, & shall not come into condemnation, but hath passed frõ death to life. Therefore as Christ saith, Surely, I come quickly; So thou mayest say w the Euangelist, Amen, euen so, come Lord Iesus. It is for the wicked p haue no part in Christ, to tremble and be dismaied, at the very mention of the great day. For what haue they to doe with it? the day of the Lord is as darknes, and no light: as if a man did flie from a Lyon, & a Beare met him, or went into the house, and leaned his hand on the wall, and a Serpent bit him: shall not the day of the Lord (to the wic-

Iob. 5. 24.

Reu. 22. 20.

Amos. 5. 18. 19. 20.

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ked) be darknes, & not light? euen darknes, and no light in it? But the Prophet Zacharias bids the Daughter of Zyon to reioyce, for the comming of her King. And vpon good reason: for (as another Prophet testifieth,) The same day that brings wrath & vengeance to the vngodlie, brings a recompence and saluation to the godly. For which cause the holie Apostle Paul sets this downe for a marke of the faithfull, by which they may be knowne; Namely, that they wayte for the appearing of CHRIST, and loue his comming. Therefore if we shall happē to liue at such time as Christ shall come to Iudgement; against the beholding of those ghastly signes, which shall be ioyned with his Cōming, we must cōfort our selues w̄ Christs promise; that then our Redemption draweth neere; that is, that he will take vs to himselfe into heauen: & finally deliuer vs from all miseries. In the meane time, let vs beleeue with the Apostle, That there is layed vp for vs the crowne of righteousnes, which the Lorde the righteous Iudge shall giue vs at that day; & not to vs only, but vnto all them that loue that his appearing. And when we see the clowds of the heauen, let vs be admonished of these things. For as when Christ Ascended, a clowde take him out of sight; and as Christ shall so come againe, euen as he was take vp; that is, in the clowds,

Zach. 9. 9.

Isai. 35. 4.

1. Cor. 1 7
2. Tim. 4. 8.

Act. 1. 11.

1. Thess. 4. 17. clowdes; so the clowdes shall be as a Charret to lift vs vp to eternal glorie, and we shalbe rapt vp into the clowdes, to mete the Lorde in the Aire.

Psal. 29. 3. &c. When we heare the Thunder which is the terrible and mightie voice of God; let vs suppose, that we heare the lowde voice of the high Iudge, pronouncing the Sentence both of the sharpe and goates. When wee se the swift, and bright, and sudden flashes and flakes of lightning; Let them call to our mindes the sudden and vnexpected, and *cleere, and perspicuous comming and appearing of the supreme Iudge; For as the lightening that lighteneth out of the one part vnder heauen, shineth vnto the other part vnder Heauen, so shall the Sonne of man be in his day.

[*Ephemerian] 2. Tim. 4. 8.

Luk. 17. 24. And since these things must be so; (For heauen and earth shall passe and be changed, but the word of the Lorde abideth for euer;) what manner persons ought wee to be in holy conuersation & godlines? looking for, and hasting vnto the coming of that day of God, by which the heauens being on fire, shalbe dissolued, & the Elements shall melte with heate? But we looke for new Heauens and a newe Earth, according to his promise, wherein dwelleth righteousnes. Wherefore, seeing we looke for such things, Let vs be diligent, that wee may

2. Pet. 3. 11. 12. 13. 14.

be

bee found of him in peace; without spot and blameles. Let vs take heed to our selues, least at any time our hearts be oppressed with surfetting and drunkennes, and cares of this life, and least that day come on vs at vnawares. *Luk.* 21. 34.

There are three Robes and Garments belonging to a true Christian: The first is, a Purple robe: the second is, a white robe: the third, is a golden robe. If we will attaine to true happines and holines, wee must cast off our owne polluted rags, and denie our selues, and we must put on these rich & pretious garments. First, we must be arraied in a purple garment, dyed, and dipped in the blood of the Sonne of God; That is, wee must freely receiue forgiuenes of sinnes, and be reconciled to *GOD*, through *CHRIST*, and Faith in his blod; and this is our Iustification. *Iude. vers.* 23. *Gal.* 3. 27.

Next, wee must be clothed with a white robe; That is, it becomes vs to be renued in the spirit of our mind, and to serue God in holines and righteousnes; and this is our Sanctification. *Rom.* 13. 13.

And thus if wee put on, first, the Purple robe, and then the white robe; At last, wee shall be adorned with the Golden robe; which is the glittering Garment of perfect Righteousnes, and eternall life in Heauen; and this is our glorification. *Isai.* 61. 10 *Ezek.* 16. 10. 11. 12. 13. *Psal.* 45. 13. 14.

They

They therefore that haue these purple & white robes, are to be cõsulted, that they defile them not; but ꝑ they walke in white, that they may
Rev. 3. 3. & be worthie, & watch for ꝑ cõming of him that wil come as a Theefe in the night; & they are to be admonished, that haue not these purple and white garments, that they beg them deuoutly & earnestly of God, that they may be clothed,
Rev. 3. 18. & that their filthy nakednes doe not appeare: and out of Gods word, they are to be pronoũced Blessed, that watch, & keepe their garmẽts,
Rev. 16. 15. lest they walke naked, & mẽ see their filthines. For he that is arraied with the purple robe of Christs righteousnes, & the white garment of Newnes of life, in this world, shall (wõout all doubt and peraduẽture) in the end be garnisht and clad wᵗ the golde robe of immortalitie and glorie in the kingdome of heauen. Wherefore, whither we be young, or olde, rich, or poore; at home, or abroade; buying, or selling, sicke, or healthy; ioyfull, or heauy; acting or contẽplating; let vs all stil beare in mind this lesso giuẽ vs, of our SAVIOVR IESVS CHRIST, euen this; Watch therefore, & pray continually, that yee may be counted worthie to escape all these things, that shall come to passe; and that yee may stand before the Sonne of man.

AMEN.

Vni-trino Deo laus & gloria.

The

THE SECOND part.

THE TITLES OF THE treatises tending to this purpose are set downe in the next page.

By R. W. a Minister of Gods word.

Matt. 7. 1. 2.

Iudge not, that ye be not iudged: for with what iudgement ye iudge, ye shall be iudged: and with what measure ye mete, it shall be measured to you againe.

LONDON
Printed for *Arthur Iohnson.*
1612.

THESE TREATISES
contained in the second part.

Spirituall balme for the afflicted.
A triumph over tribulation.
Ministers ought to moue to mercifulnes.
Pitifull persons lend to the Lord.
A ob. st for the Soule.
The humble Centurion.
Constancies crowne.

TO THE RIGHT WORshipfull, S. *Edward Gyles* Knight,

Accomplishment of all godlie desires, *and continuance of the Loue of* God and men.

SYR, if wee ponder things duely in the Ballance of consideration; wee shall finde that the Sonnes of *Adam*, are commonly either crossed and combred with the burthen of trouble and aduersitie; or else doe enioy (in more or lesse measure) quietnes and prosperitie.

The first sort (for the most part) repine and grumble against Gods sacred prouidence; as though he that keepeth *Israell*, did slumber or sleepe, & they are enfeebled, and faint, & welnigh faile, vnder the weight of tribulation; as though euen as Christ suffered, and then entered into his glorie, So wee also should not through many afflictions enter into the kingdome of God: & they torne aside to by-paths

out of the right course; seeking plenarie contentation in transitorie delights, where it cannot be found; forsaking the Fountaine of liuing waters, and following broken Cesternes, that can holde no liquor; repairing to *Beelzebub* the god of *Ekron*, as though there were no God in *Israel*, or Balme in *Gilead*.

The second sorte forgetting, that *Christians* (as fellow-members of one bodie) are interessed one in anothers Felicitie, and therefore ought to simpathize mutually, and participate their ioy with their brethren; are either negligent in making their Election sure, by good workes, and in manifesting the sinceritie of their Faith, by Loue and Charitie: Or, albeit they haue a most sure word of the Prophets, to guide them: yet they doe not take heede vnto it, as vnto a Light that shineth in a darke place, vntill the Day dawne, and the Day-starre arise in their hearts: Or, they are insolent and proude of their vertues, and puffed vp, with an ouer-weening conceit of their imaginarie perfection: Or, they are tired, & quickly wearied in the race of pietie, & at last fall away from their owne stedfastnes.

They that are attainted with these, and the like, daily and dangerous maladies, by aduised perusing, & effectuall practizing of these following Treatises, shall (through the blessings,

sing of the God of all Consolation,) feele their infirmities, if not altogether cured and removed, yet much diminished and mitigated: specially, if they applie the enioyned Medicines, in such manner as they ought; Namely, with reuerence, zeale, and faith; and if they bring a minde and longing desire to be recouered.

For it falls out in spirituall diseases, as it doeth in corporall: when a Medicine is not take in decent order, it becomes vnprofitable: And when the grieued person doth not desirously couet health, all potions are vnfruitful.

Neither onely the receits are here prescribed; but their reasons are drawne out of that Booke, vnto which all humane reason must be subiect: least perhaps otherwise some Patient might say, as the Prince of *Philosophers* did in his griefe to his *Physitian*; Come not to heale mee, as if I were a Neat-heard, or an Hedger, but yeelde me a reason of the things thou commandest, & I will the more promptly obserue them.

My doings shall be battered with detraction, Cauillation, Controlling. For some feede themselues with the gaule of Animaduersion, and bitternes of reprehension, as it is reported, that the Quaile liueth by poyson. But my comfort is this; that these backe-biters,

are not very powerfull, albeit they be fraught with carping; as the Serpent *Porphyrus* hath venome, but he hath it to himselfe onely, for that hee wants Teeth: and that they will oppugne and push faintely, and so retire themselues; because they can doe no more hurte; as the *Waspe* strikes, and then flies away, leauing her sting behinde her: and that by attempting to ruinate the inuincible Bulwarke of Trueth, they will bewray their owne imbecillitie, and fall groueling backward; as hee that throwes a stone against a Marble pillar, breaketh not the Marble, but by the vehement repercussion breedes his owne perill.

What curtesie soeuer the curious and malignant will afforde me; seeing my purpose was to please, pleasure, and profite many, and to displease, gaule, and offend, none that are godlie; whether hee that studies to doe good, though hee performe it not, bee not to be accepted; since he that is willing to doe harme, though hee effect it not, is to bee reiected; Let the vnkind traducer answere; as the *Philosopher* expostulated, when he departed from the *Syracusane* Tyrant.

When *Antimachus* was forsaken of all his Auditors, except *Plato*, yet hee proceeded in reading his Booke, esteeming *Plato* to counterpoize them all; So though the *Criticke* and

and disdainefull, shall contemne and deride my doings; yet if the well disposed, that hunger and thirst after righteousnes, that are poore in Spirite, and pure in heart; that mourne for iniquitie, shall entertaine them, they are to mee in stead of all, and I desire no more Readers. As for the daintie; I exhorte them to feede on the fine Flower of the Learned, whose manifold Bookes abound with exquisite cates; & to passe by this course Beane, which is conuenient onely for hungrie Stomackes. But those that had rather sucke dangerous opinions, out of eloquent wordes, then profitable instructions out of ordinarie termes; As though it were better to drinke poison out of a golden pot, then wholesome liquor out of an earthen cup: and those that consume the pretious *Time* of this *Posting life*, in long turning and pervsing of toyous and vaine discourses; As though it were safe Fishing with a Golden hooke in troubled waters, where the labour will yeelde small aduantage, but the loosing of the hooke may bee damageable.

If they will not followe the Example of *Marie*, in chosing the good part, which shall not be taken away: yet I admonish them to consider, that though Heauen and Earth shall passe away, yet the word of God abideth euer;

and that howsoeuer the louers of this fugitiue world are deuoted, yet to the truely religious, the Lawe of the Lord is sweeter then Honie, or the Hony-combe, and better then thousands of golde and siluer; and that at last they that trie the inuentions of men in the conflict of Conscience, will crie out with the children of the Prophets, *Death is in the potte*; and with *Ieremiah*, *What is the Chaffe to the Wheate?* and with the patient *Iob* to his Friendes, *Miserable comforters are yee all*; *Shall there bee none end of wordes of winde?*

If you shall fauourablie vouchsafe to countenance these few vnfiled Treatises, Dedicated by him, that wisheth you the continuall multiplying of Gods graces; I shall account the fruite of my labour in some forwardnesse; and be strictly obliged euer to remaine.

Your Worships,
submissiuely deuoted.

Rob. Welcombe.

SPIRITVALL BALME FOR THE afflicted.

Joh. 16. verse. 20.

Verily, verily I say vnto you, that ye shall weepe and lament, and the world shal reioyce, and ye shall sorrowe, but your sorrowe shall be turned to ioy.

Verse. 21. A woman when she trauaileth hath sorrowe, because her houre is come: but as soone as she is deliuered of the child, she remembreth no more the anguish, for ioy that a man is borne into the world.

Ver. 22. And ye now therfore are in sorrow, but I will see you againe, and your harts shall reioyce & your ioy shall no man take fro you.



Christ had before said to his disciples, a little while, and ye shall not see me, and againe a little while, and yee shall see me; for I goe to the father. In which few and somewhat darke *Verse. 16.*

darke words he foretold two things, to wit, his death and his resurrection. First of his death, he thus saith; a little while, and ye shall not see me: that is, after a little while you shall not see me; for to morrowe I shall be crucified and shall be hidden in my sepulcher. Secondly, of his resurrection he thus saies; and againe a little while and ye shall see me: that is, after a little while, to wit, the third day, you shall see me againe; because then I will rise from the dead, and shew my selfe vnto you.

Now when the disciples had mused and reasoned of these words; saying among themselues, What is this that he sayeth vnto vs, a little while, and ye shall not see me; and againe a little while, and ye shall see me; and, for I goe to the father. What is this that he sayeth, a little while? we knowe not what he saith.

Verse. 17. 18.

Christ preuented their asking of the question, what he meant, and said vnto them; Doe ye enquire among your selues, of that I said, a little while, and ye shall not see me; and againe a little while, and ye shall see me? Verily, verily I say vnto you, that ye shall weepe and lament &c. In which portion of scripture the Lord first replaines his former speeches, in the 20. verse. And he doth not openly

Verse. 19.

name his death and resurrection; but he insinuates and signifieth both of them by the effects following: his death, by the weeping, lamentation, and sorrowe of his disciples; and the ioy of the world, that is, of the wicked Iewes: his resurrection, by the ioy and gladnes of his disciples. Secondly, he illustrates and depaynteth that sorrowe and ioy of his disciples, by a similitude, in the 21. verse. In which words he compares the sorrowe of his disciples for his death, to the sorrowe of a woman in trauell, and on the other side, he compares their ioy for his resurrection, to the ioy of a woman, which hath brought forth a child into the world. Thirdly, he applies that comparison to his disciples, in the [illegible]verse. In which words Christ doth promise, that he will rise againe, and shewe himselfe vnto them: and he amplifieth the gladnes that should thereby growe vnto his disciples; partly by the greatnes thereof, when he saith, your hearts shall reioyce; partly by the perpetuitie and eternitie thereof, when he saith, and your ioy shall no man take from you. As if our Sauiour should thus say: you that are my disciples shall be tempted hardly and heauily; for when I shall be put to death, the wicked people of the world shal triumph, and you shal lament, and the vngodly worldlings shall iudge

them.

themselues happie, and repute you miserable.

But by the operation of the holie Ghost, your sorrow shall be turned into ioye; not as though you should liue exempted from all sorrowe; (For, as long as you dwell in these earthly Tabernacles, you shall fight a harde fight, and you shall suffer and beare indignities, and you shall haue many occasions of Lamentation, and you shall Fast and weepe, when the Bride-groome is taken from you:) but yet with whatsoeuer sorrow you shall be buthened, spirituall ioye shall swallowe it vp, and you shall be so renued by the power of the holy Ghost, that you shall put off all former feeling of infirmities, and with Heroicall courage & magnanimitie, you shall treade downe all euills that shall rise vp against you

Mat.9.15.

Consider how Women are griped with sudden griefe, when the time of Trauell ouertakes them; and how their griefe is so great, that they are little distant from death; but when they haue brought forth a Childe, their ioye is by so much the greater, by how much their anguish was the extreamer. So you, that are my Disciples, & are in trauell, that is, shalbe renued by the regeneration of the holy Ghost, you shall first be vehemently distressed and afflicted: And because the Lorde shall

with-

withdrawe his helpe, and seeme to stand on your Aduersaries parte, you shall reckon your condition to be sorowne and desperate; But when the day of Redemption shall come, you shalbe refreshed with vnexpected ioy, and your perpleritie shall not bee comparable to your consolation.

And when I shall see you, and visite you, by the graces of the holy Ghost, this your ioy shall not be Fleeting and transitorie, like the worldly ioye: but true, solide, and permanent.

The world must needes be quickly depriued of their ioyes, because they seeke them, and repose them in fickle and fading things: But I am the ioye and comfort of beleeuers: and therefore their ioy is perpetuall, because I am perpetuall: For though I shall bee Crucified, yet I will rise the third day, and die no more: Death hath no more dominion ouer me. *Rom.6.9.*

Therefore it is not sorrow indeede, which is turned into eternall ioy; Nor it is not ioy indeede, which is turned into eternall sorrow:

Therefore the wicked are not blessed, which reioyce in this world, & in the world to come, shall for euer be sorrie, weepe, and howle; Neither are the godly miserable, that in this life are sorrie, weepe, and lament, but in the world

world to come shall reioyce for euer: therefore faint not in tribulation, knowing this, that though your outward man perish, yet your inward man is renewed daily: and account it exceeding ioy, when ye fall into diuerse tentations: for blessed is the man that endureth tentation; for when he is tried, he shall receiue the crowne of life, which the Lord hath promised to them that loue him. And this is the summe and substance of Christs words to his disciples.

2. Cor. 4. 17. Iam. 1. 2. 12.

Neither did Christ speake this onely to his Apostles, that they should sorrowe and lament in this life, and that their sorrowe should be turned into gladnes; but it is to be applied to all Christians, who shall weepe, and lament, and be diuerselp troubled, as long as they raide about this body of death.

Who hath not heard of the tribulations of Iacob, of Ioseph, of Dauid, of Iob, of the rest of the Saints recorded and mentioned in holy scriptures? And why were they afflicted? it was that their faith and godlines might be tried and exercised, as being the elect people of God, and those that should be crowned in the world to come. But we read not of the affliction of Esau and other, that were reiected and not beloued of God, for they were suffered to fill out the measure of their iniquitie. The

Gen. 15. 16.

time

time is come, saith Saint Peter, that iudgement must begin at the house of God. If it first begin at vs, what shall the end be of them, which obey not the Gospell of God? And if the righteous scarcely be saued, where shall the vngodly and sinner appeare? It is the lote of every creature; not onely of those that haue the first fruites of the Spirit; vnto the day of the last redemption; what to doe? not to reioyce: but * to groane and trauell in paine; and not to be pinched with sleight paine, but with such smart as frets and consumes the heart with carefulnes and anxietie. 1. Pet. 4. 17. 18. Rom. 8. 22. * Sustenázein cai sunodinein

If all creatures; why then the godly must be haue pressed also, vntill being freed from the continuall miseries of this present life, they openly behold the fruit of their faith. For the faithfull that are regenerate in Christ, when they are entered into the kingdome of heauen, and that blessed life, they are like to women that haue brought forth children; but they are like to women great with child, and trauelling with child, while they are held captiues in the prison of the flesh, and doe aspire vnto that blessed state, that now lieth hidden vnder hope.

Fiftly saies Gregorie; the righteous are restrained from the sweetnes of transitorie delight; as the fire which shall liue vnder labour, Lib. 21. c. 4. Moral. in Iob.

bour, is kept vnder the yoke; but that which shall be for the shambles, is fed in fat pastures. As fruitfull trees are shaken, and broken, and despoiled, when their fruits are gathered; yet those trees are suffered to growe longest; contrarily vnfruitfull trees are not sored and broken, but they are sooner cut downe, and cast into the fire: as the physitian will not permit the sicke person, in whom there is some hope of recouerie, to take whatsoeuer he desires; but he forbids nothing, and restraines nothing, from those that are desperately sicke: as parents doe chastice the children of whom they haue expectation of good proofe; and whom they correct, for them they prouide inheritance; but the incorrigible and forlorne they leaue to themselues, and depriue them of their possessions: so for the most part, they which shall perish eternally, are pampered heere with the good things of this world, and doe enioy their pleasurable desires; but those whom the Lord hath ordained to life immortall, they are heere shaken, and bruised, and afflicted, and exercised, and bereaued of many good things which the world desireth. It is written of Demonax the Philosopher, that when one of his acquaintance did lament immoderately for his dead sonne, and would not be comforted, he surely promised, to rise vp

by his sonne to life againe, if among all men he could name three vnto him, that either had neuer lamented the death of any friend, or neuer had felt any aduersitie. But when the fellowe had carried his thoughts on all which he knew, and could finde no one such man; Demonax replied; Why doest thou then so vexe and disquiet thy selfe, as though thou hadst suffered some rare and vnaccustomed thing? In our affliction let vs also make enquirie, whether euer any were discharged and acquited of all sorrowe and trouble: and if we finde it, (as we shall finde it,) to be the portion allotted to all the godly and to all Christs disciples, to weepe, and lament, and be sorrie in this world; what reason haue we to looke for a priuiledge and immunitie? And herein we must behold the example of our Maister Christ, and walke in his steps: for hereunto were we called, that as Christ suffered for vs, and when he did no sinne, neither was there guile found in his mouth, yet when he was reuiled, reuiled not againe, when he suffered, he threatned not, but committed it to him that iudgeth righteously; so forasmuch as Christ bare our sinnes in his body on the tree, that we being dead to sinne, should liue in righteousnes; and since by his stripes we were healed; for we were as sheepe going astray, but 1. Pet. 2. 20. &c.

are now returned vnto the shepheard and Bishop of our soules; when we doe well, yet we must suffer wrong, and take it patiently; for this is acceptable to God.

Although this be the portion of the godly, to weepe and lament in this world, yet there springs vp to the righteous ioy in their trouble, and light in their darkenes. For God is the father of mercies, and the God of all comfort, saith Saint Paul; which comforteth vs in all our tribulation. He saith not, in one, or two tribulations: but in all our tribulations. Therfore the scripture calleth God, the God of patience and consolation; because he engraffs patience in our hearts, that otherwise would rebell against his decrees; and because he comforts vs, both by the sweete promises reuealed in his word, and by that comforter, that abideth with the godly for euer; euen the spirit of truth, who shall leade into all truth: and teach the faithfull all things requisite to their saluation, and bring all things to remembrance, that Christ hath told vs. Christ saies expressely, Blessed are they that mourne, for they shall be comforted. One Prophet thus comforts the Iewes, Sorrow and mourne, ô daughter Zion, like a woman in trauell: for now thou shalt goe forth of the citie, and dwell in the field, and shalt

Psal. 112. 4.

2. *Cor.* 1. 3. 4.

Rom. 15. 5.

Ioh. 14. 16. 17. 26. *and Ioh.* 16. 13.

Matt. 5. 4.

Micah. 4. 10.

shalt goe into *Babel*, but there shalt thou be deliuered: there the Lord shall deliuer thee from the hand of thine enemies. And another Prophet thus; for a little while haue I forsaken thee, but with great compassion will I gather thee: for a moment, in mine anger, I hid my face from thee for a little season, but with euerlasting mercie haue I had compassion on thee, saith the Lord thy Redeemer. *Isay.54. 7.8.*

And another Prophet thus; Come, and let vs returne to the Lord; for he hath spoyled, and hee will heale vs; hee hath wounded vs, and hee will binde vs vp: after two daies will he reuiue vs, and in the third day will hee raise vs vp, and we shall liue in his sight. *Hos.6. 1.2.*

These words are fully fraught with heauenly consolation, and may be appropriated to all and euery one of the faithfull.

See the truth hereof in the beggar Lazarus, who though he were full of sores in this world; yet he was after this life in Abrahams bosome; but the rich glutton, though he fared deliciously, and were clad gorgeously euery day, yet after this life he was in hell, tormented in fiery flames. And hereof Abraham yeldes no other reason but this; Sonne remember, that thou in thy life time receiuedst *Luk.16.25.*

receiuedst thy pleasures, and likewise Lazarus paines; now therefore is he comforted, and thou art tormented. Wherefore as in the workes of nature God declares his prouidence, not in taking away diseases vtterly from mens bodies, but in prouiding fit remedies for all maladies: so in the workes of grace, God declares his goodnes; in that he hath not altogether taken away tribulation from his elect, neither would he haue them ennerued from all sorrowes; but against all afflictions and crosses, he hath giuen vs the certaine expectation of the life to come, as a shield and roche of defence; and therefore Christ saith, your sorrowe shall be turned to ioy.

As it is appointed for the godly, to be sorie in this world, and then to reioyce; so on the contrarie, the vngodly reioyce here, but at length their gladnes is chaunged into sorrowe.

Isay.65. 13.14. So saith the Lord by the Prophet Isayah; Behold my seruants shall eate, and ye shall be hungrie; behold my seruants shall drinke, and ye shall be thirstie; behold my seruants shall reioyce, and yee shall be ashamed; behold my seruants shall sing for ioy of heart, and ye shall cry for sorrowe of heart, and shall houle for vexation of minde. Then the Diuine saith of

Reu.18. 6.7.8.

the

the great whore of Babylon; reward her, euen as she hath rewarded you, and giue her double according to her workes; and in the cup that she hath filled to you, fill her the double: in as much as she glorified her selfe, and liued in pleasure, so much giue you to her torment and sorrow: for she saith in her heart, I sit being a Queene, and am no widdowe, and shall see no mourning: therefore shall her plagues come at one day, death, and sorrowe, and famine, and she shall be burnt with fire; for that God which condemneth her, he is a strong Lord. As it is said of the godly, Blessed are they that mourne, for they shall be comforted: so also it is said of the vngodly, woe be to you that are full, for ye shall hunger: Woe be to you that now laugh, for ye shall wayle and weepe. Worldlings desire to conforme and fashion themselues according to this present world; to fulfill the lusts of the flesh; to walke after the flesh; to reioyce in strife, enuying, chambering, wantonnes, drunkennes, gluttonie, deceit, guile, lying, couetousnes, backbiting, reuenge, hatred, malice, & anger. These are the workes of the old man; these are the desires of ỳ world; these are the reioycings of the vnregenerate, & of the children of disobedience. But all this, what is it, but to heape vp wrath against the day of wrath, and of the

Matt. 5.4. *Luk.* 6. 25.

declaration of the iust Iudgment? For though the wicked act their parts neuer so plausibly; yet when the Tragedie is ended, and the stage broken downe, then they shall crie out one to another; We haue wearied our selues in the way of wickednes and destruction, and wee haue gone through dangerous wayes; but wee haue not knowne the way of the Lorde. What hath pride profited vs? or what profite hath the pompe of Riches brought vs? All those things are passed away like a shadowe, and as a Post that passeth by: As a ship that passeth ouer the waues of the water, which when it is gone by, the trace thereof cannot be found, neither the pathes of it in the Flods: or as a Bird that flieth through the Ayre, and no man can see any token of her passage, but onely heare the noyse of her wings, beating the light winde, parting the aire, through the vehemencie of her going, and flieth on, shaking her wings, whereas afterward no token of her way can be found: or as when an Arrow is shotte at a marke, it parteth the Aire, which immediatly commeth together againe, so that a man cannot knowe where it went through.

Wisd. 5.7. 8. &c.

Euen so wee, as sone as we were borne, we beganne to drawe to our ende, and haue shewed no token of vertue, but are consumed in

in our owne wickednes. And how can it be otherwise? For the hope of the vngodly is like the dust, that is blowne away with the winde, and like a thinne some that is scattered abroade with the storme, and as the smoke, which is dispersed w̄ the winde, and as the remembrāce of him passeth, that tarrieth but for a day. Is the matter euen so? why then it is vanitie to trust in the ioyes of the world: For all the imaginations of worldlings, of their golde and siluer, of their honors and promotions, of their houses and possessions, of their wines and children, of their Banquets and sportes, doe fade away in a moment, as if they had nere bene.

What are the ioyes of the world, but the dreames of them that slepe? For so saith the Prophet; And it shall bee like as an hungrie man dreameth, and behold he eateth, & when he awaketh, his soule is emptie; or like as a thirsty man dreameth, and loe, he is drinking, and when he awaketh, behold, bee is faint, and his soule longeth: So shall the multitude of all Nations be, that fight against Mount Zion. *Isay.29.8.*

This is true generally, of all the ioyes of the vngodly; although Literally, the Prophet compares onely the glorie and power of the *Assyrians*, and their Adherents, that oppugned the Churche of *GOD*, to the

pleasure of those that dreame they eat & drinke, whereas it is a false and illuding pleasure.

In a Mappe or Chart, are seene Kingdoms, and Prouinces, and Cities, and Seas, and diuerse Countreyes: and yet all this is paper and yncke, which is blurred & corrupted with one drop of water.

The heart of man possessed with the vaine delites of the world, is such a map: He that thinks, that he shall, or doth possesse Towers, and Castels, and honors, and Treasures, and what not? shall find all these to be but as paper and yncke, and a table painted in the imagination, which one Ague or other sicknes, by the approching of death, vtterly defaceth and dissolueth.

Iob.20.6. 7.8.9. Let the wicked flatter himselfe neuer so much; yet his reioycing is short; and the ioye of Hypocrites is but a moment: though his excellencie mount vp to the Heauen, and his head reach vnto the clowdes: yet shall he perish for euer, like his Dung, and they which haue seene him shall say, where is he?

He shall flie away, as a Dreame, and they shall not finde him; and shall passe away as a vision of the night; so that the eye which had seene him, shall doe so no more, and his place shall see him no more.

Hom.2.ad popul. Antioch. Therefore S. Chrysostome affirmes, that in

he hath laughed at the follie of some men, who in their last Wils and Testaments, haue bequeathed the vse of some Houses and Fieldes to one man, and the Lordship of them to another man: whereas in trueth, the vse onely of these things is granted vnto men, and not the Lordship: For the earth is the Lords, and all that is therein.

Howsoeuer men perswade themselues; yet we are in this life but Guests, Strangers, and Pilgrims; and we haue the world, for a lodging place, not for an abiding Citie. Let vs therefore vse this world, as if we did not vse it: for the fashion of this world passeth away; Let vs not set our hearts on riches, though they encrease: Let vs not set our affections on earthly things, but on heauenlie things; Firing our heartes there, where true ioyes are found.

Againe, on the other side, when we are afflicted, we must not be dismaied; but we must remember, that afflictiõs are very profitable vntovs For they stirre vs vp to prayer they trie and proue our Faith, whither it be true, or temporarie onely; they worke Patience in vs, which the holie Ghost powreth into our hearts, by suggesting and affording manifolde consolations; They cause vs to yeeld obedience to the commaundements of

God;

God; they humble vs, in that they shew vnto vs our weaknes, and enforce vs to depend vpon God; they moue vs to repentãce, & cleanse away the drosse of iniquitie, that hangs so fast on; they breed at length the praises of God in our minds & mouthes, and instruct vs, both to comfort other, with that comfort, wherewith wee our selues are comforted of God, and to Sympathize, and be compassionate towardes them, that are in other, or the like case.

And who will not with patience endure afflictions, if he consider that they are sent from the gratious prouidence of God, which measureth them out vnto vs, according to our strength, and as hee foreseeth, that they will redound to our saluation? For as the best and skilfullest Physitians do heale dislike diseases by dislike curings; remouing some by sweete medicines, some by bitter, & though to some they applie searing, to some launcing, to some oyle, to some gentle Plaisters, yet by most variable meanes, they seeke one and the same health.

So *GOD*, if hee scourge vs seuerely, hee cures our soules, (as it were) by Searings and cuttings; if he refresh vs with prosperity, hee comforteth vs, (as it were) with oyle, and pleasant plaisters; working by diuerse courses, one and the same saluation.

If

If Tribulation pricke thee; and thou wilt derive the name thereof from a "Thistle; yet the Lord will so order it, that it shall but pricke thee to amendment, and forsaking of sinne; or pricke thee to runne the race that is set before thee to eternall life, with more diligence and watchfulnes. "*Tribulus*

Or if thou account Tribulation to be as a Threshing-tole, as the *name thereof also may seeme to importe, Yet as the Threshing tole doeth not crush or bruise the good graine, but onely exempts it from the dust and chaffe, that after the Chaffe is separated and blowne away from the good Corne, it may be converted to Bread, the strengthening of mans hart: So Tribulation, by the gratious appointmēt of the Lord, shall not extinguish our Faith and godlines; but by little and little, abandon and chase away the relicts of our naturall pollution, that our vertue and good workes may bee layde vp in Gods garner, and we obtaine the end of our Faith, euen the saluation of our soules. *Tribula.

This is euidently declared by Saint Peter, when he saieth, that Affliction is layed vpon vs, for the triall of our Faith, that it being much more pretious then Golde that perisheth, (though it bee tried with Fire,) might be found to our praise, and honor, and glorie, 1. *Pet.* 1. 7.

at

at the appearing of Iesus Christ. And he vseth a most apt similitude, in comparing affliction to a fire. For as fire worketh diuerse effects vpon things of diuerse natures, for it melts ware, and hardens claye: it purgeth gold, and burneth drosse; so affliction hath diuerse operations according to the persons on which it is inflicted: for it consumes the wicked with impatience, or obdurates them with distrust; but the godly are thereby mollified, to mortifie their concupiscence, to call on God, to fashion themselues to his holy will, to manifest their faith in taking tribulation patiently, that the Lord may temper the bitternes thereof with his loue and gentlenes. If then affliction be but a purging fire, it is to be feared of chaffe, and not of pure metall. For it is the chaffe that is burnt and turned into ashes in the fornace; but gold is there purified and refined. The fornace is the world, the gold are the righteous, the fire is tribulation, the goldsmith is God. The goldsmith doth what he listeth: and when he punisheth, we must suffer; for he commaunds vs to suffer, and he knowes how to purge vs. Although the chaffe flame, to burne and consume vs: yet the chaffe is turned into ashes, and we are made cleane thereby. And therefore seeing affliction is so beneficiall to our saluation, and God vseth it

Aug. in Psal. 60.

as

is a remedie to reforme our imperfections; it must be so far off from our hearts, to suppose our selues miserable in wrestling with tribulations, that with the Ethnick, we must account them wretched, that haue neuer bene wretched. D: *Et nihil infelicius eo cui nihil aduêrsi* that he is most vnhappie, that was neuer crost with any aduersitie. *Democritus apud Sen. de prou.*

How can the godly be wretched in their afflictions? since God our mercifull father doth so guide and moderate them, that they cannot exceede that measure which he prescribeth, nor transgresse the limits and bounds which he prefixeth. We see the Musitian neither to straine the string, that it should breake: nor to slacken the string, that it should marre the melodie; but to wrest it temperately, that the tune may be proportionable: so God beholdes vpon vs, neither continuall prosperitie, nor continuall aduersitie; but according to his endles wisedome, he dealeth with vs; so as neither continuall prosperitie may make vs slothfull: nor continuall aduersitie make vs dismayed. It is not still winter, nor still summer: it is not still tempestuous weather, nor still calme weather: it is not still night, nor still day, so tribulation shall be, but it shall not be alwaies. Art thou beaten with the stormes of winter? be of good comfort: there will come *Chrys. hom. 4. de diuers.*

a spring. Art thou thronged in the rough bushes of calamitie and trouble? be not daunted: there growes some wholesome hearbe in those hard briars. Art thou pursued by the swelling surges of aduersitie? take courage to thee: for though the flouds rage horribly, yet the Lord commaunds the seas and windes, and they obey; and though the waues swell fearefully, yet God hath limited them their bounds; and hath said, thus farre you shall come, and no further. For it is he that mittigateth our miseries, & allwageth our griefes, either by taking of them away vtterly, or by assisting and comforting of vs in our distresse most fatherly. The Israelites were straightly encrounded, hauing before them the red sea, behind them their enemies the Egyptians, on either side mountaines: so that (considering their imminent perill) they said to *Moses*; Hast thou brought vs to die in the wildernes, beeause there were no graues in Egypt? But what was the answere of *Moses*? and what deliuerance did the Lord promise and performe? Feare ye not, (saith *Moses*,) stand still, and behold the saluation of the Lord, which he will shew to you this day: for the Egyptians, whom ye haue seene this day, ye shall neuer see them againe: the Lord shall fight for you this day; therefore hold your

Exod. 14. 11. 13. 14.

you your peace. When Peter slept betwéne two souldiours bound with two chaines, and the kéepers before the doore kept the prison; what way could the vnderstanding of man espie for his escaping? yet the Angell of God did wonderfully deliuer him; so as (for the present) Peter himselfe knew not that it was true, which was done of the Angell, but thought he had séene a vision. Euen so, when we are in perpleritie, and can sée no way to passe out; yet if we faithfully trust in God, and zealously call vpon him, he will giue an issue and euasion for our escaping; and deliuer vs out of daunger, as out of the lyons mouth; and shake all feare from our hearts, as the chaines fell off from Peters hands. Act. 12.

For why? God hath deliuered his children from great daungers, and doth deliuer them, and will deliuer those that trust in him: God will assist and strengthen them, and deliuer them from euery euill worke, and will preserue them vnto his heauenly kingdome: God knoweth to deliuer the godly out of tentation, as he deliuered iust Lot vexed with the vncleanely conuersation and vnlawfull deeds of the wicked: and God the author of all grace, which hath called vs to eternall glorie by Christ Iesus, after 2. Cor. 1. 10. 2. Tim. 4. 17. 18. 2. Pet. 2. 9. 1. Pet. 5. 10.

after that we haue suffered a little while, will make vs perfit, confirme, strengthen, and stablish vs. And the Apostle may well say, that we suffer but a little while: for how can our
Psal. 90. 5. 6. 10. 13. 14. 15. sufferings be long in so short a life? Man groweth vp like grasse, which in the morning flourisheth and groweth, but in the euening it is cut downe and withereth: for our daies passe away as a thought, the time of our life is threescore yeres and tenne; & if men be of strength, fourescore yeres: yet their strength is but labour and sorrow, for it is cut off quickly, and we flee away. Therefore we must hope, that the Lord will returne, and be pacified towards his seruants, and fill vs with his mercie, that we may reioyce and be glad all our daies, and that he will comfort vs according to the daies that he hath afflicted vs, and according to the yeres that we haue seene euill. Therefore when Dauid had said of himselfe out of his owne experience, that when he had sought the Lord, he was heard, and deliuered out of all his feare: he infers generally,
Psal. 34. 7. 8. 15. 17. 18. 19. 20. the Angell of the Lord pitcheth round about them that feare him, and deliuereth them; taste and see, how good and gratious the Lord is: the eyes of the Lord are vpon the righteous, and his eares are open vnto their crie: the righteous crie, and the Lord heareth them,

and

and deliuereth them out of all their troubles: The Lord is neere vnto them that are of a contrite hart, and will saue such as be afflicted in spirite: Great are the troubles of the righteous, but the Lord deliuereth him out of them all: He keepeth all his bones, not one of them is broken. Blessed therefore is the man whom the Lord chastiseth, and teacheth in his Law; that he may giue him rest from the dayes of euill, whiles the pitte is digged for the wicked: Surely the Lord will not faile his people, neither will he forsake his inheritance. *Psalm.* 94. 12. 13. 14.

If then God doe deliuer his children out of their afflictions, Aduersitie may be called an Vniuersitie, and Schole of the holie Ghost, where we are instructed to pray earnestly, and to the Lorde alone. And that wee should be the readier to pray, God hath commanded vs to repaire and flee to him in our distresse, and promised that wee shall be heard: Call vpon mee in the day of trouble, I So will I deliuer thee, and thou shalt glorifie mee. And to whome should we pray, but to the Lord God; that feedeth his Flocke like a Shepheard and gathereth the Lambs with his arme, and carrieth them in his bosome, and guideth them with young? who hath measured the waters with his fist, & counted heauen with the span, and comprehended the dust of the earth in a *Pythé-mata. Mathé-mata.* *Psal.* 50. 5. *Isay.* 40. 12. 12. 15. 22. 23. 29. 30. 31.

measure, and weighed the Mountaines in a weight, and the Hills in a ballance: Behold, the Nations are as a drop of a bucket, and are counted as the dust of the ballance; Behold, he taketh away the Iles as a little dust: hee sitteth vpon the circle of the earth, and the inhabitats thereof are as grashoppers, he stretcheth out ỹ Heaues as a curtaine, & spreadeth them out as a Tent to dwell in: Hee bringeth the Princes to nothing & maketh the Iudges of the earth, as vanitie: He giueth strength vnto him that fainteth, and vnto him that hath no strength, hee increaseth power: euen the young men shall fainte, and be wearie, and the young men shall stumble and fall; but they that waite vpon the Lorde, shall renue their strength; they shall lift vp the wings as the Eagles; they shall runne, & not be wearie, and they shall walke & not fainte. And thus saith the Lord, Cursed bee the man that trusteth in man, and maketh flesh his Arme, & withdraweth his heart from the Lord: For hee shall be like the Heath in the wildernesse, and shall not see when anie good commeth; but shall inhabite the parched places in the wildernes, in a salte land, & not inhabited: but blessed is the man that trusteth in the Lorde, & whose hope the Lord is: for he shalbe as a tree that is plãted by the water, which spreadeth out the roots by

Ier. 17. 5.6.7.8.

by the Riuer, & shall not feele when the heate cometh; but her leafe shall be greene, & shall not care for the yeere of drought, neither shall cease to yeelding fruite. If we should trust in man, in whome should wee trust, rather then in Princes?

But what saieth the man of God? Put not your trust in Princes, nor in the sonne of man, for there is no help in him: his breath departeth, and he returneth to his earth: then his thoughts perish: blessed is he that hath the God of *Iacob* for his helpe, & whose hope is in the Lorde his God; which made Heauen and Earth, the Sea, and all that therein is: which keepeth his Fidelitie for euer. *Psal.* 146. 3. 4. 5. 6.

But although we are to implore the aide of God alone in our troubles; & although he hath promised to heare vs, & to assist vs with his helpe; yet we must beware, that we neither murmure against God, if he succoure vs not as we thinke fit; nor appoint & set before a time of our deliuerance; but we must abide the Lordes leisure.

Thou wilt not appoint a time to the Physitian of thy bodie, when, or what, or how, he shall minister vnto thee: and when thou art seared or launced, thou endurest; and if thou call on the Physitian, hee heares not as a listeth, but as he iudgeth fittest for thy recouery

And wilt thou bee offended, if God satisfie not thy request by and by? Or wilt thou designe a time, when hee shall ease thy sorrowe? forgetting that GOD is the Physitian of thy soule; and that Tribulation is *Medicamentum ad salutem, non pœna ad damnationem*, A Medicine to saluation, not a punishment to damnation; as Saint Austin saith.

In Psal.

If thee that is sicke of a burning Feuer, call for colde water, and say to the Physitian, I am grieued, I am tormented, I burne, I am astonished: How long shall I crie vpon thee, and thou wilt not heare?

Hieron. in Proœmio, in Abakuk prophet.

What will the wise Physitian aunswere him but this? I knowe when I ought to giue that thou craueſt; and I take no pittie vpon thee nowe; because this pittie were cruelty: and thy will doth wilfully shine owne damage.

Euen so, our God knowing the weight and measure of his diuine mercie, doth sometimes not heare him that calls vpon him, that hee may crie him, and prouoke him to more earnestnes in prayer; and make him more righteous and cleane: as it were refined by the fire of tribulation.

The Heathenish Poet, that neuer knewe the truth of God, but onely groped after it, by the light of corrupt Reason, could say:

Sæpe

Sæpè bibit succos quamuis inuitus amaros *Ouid. lib. 1 de remed. Amor.*
Æger, & oranti mensa negata tibi est.
Vt corpus reclinas, ferrum patieris & ignes,
Aridaue nec sitiens ora leuabis aqua:
Vt valeas animo, quicquam tolerare negabis?
At pretium pars hæc corpore maius habet.

Wherein hee rebukes those that refuse wholesome counsell, restraining from the delectation of vice; and yet can tollerate bitter potions, and the Chyrurgians instruments, and thirst, to be strong in bodie; and sayes; that it is a shame for them to endure all this for the bodie, and to suffer nothing to bee sounde in minde; seeing that part of man is farre more precious then the bodie.

Wherefore, though wee see no effect of our petitions presently; yet wee must not cast away our confidence, which hath great recompence of reward. For wee haue needs of patience, that after wee haue done the will of God, wee may receiue the promise; For yet a very little while, and he that shall come, will come, and will not tarrie. *Heb. 10. 35. 36. 37*

But thou saiest, that thou canst not subdue thy passions, & digest the bitternes of thy tribulation. Yet wee see, that tamers of wilde beasts, doe so manage and breake their sauage

Epist. 86. nature, that they become meeke and milde.

Seneca sayes, that some tamers of Lyons and Tigres, haue made them so gentle, that they haue put their hands into their mouthes, and layd their owne mouthes vpon the beasts mouthes; & that, *Elephantem minimus Æthiops subet subsidere in genua*: The least Æthyopian commands the Elephant to sit on his knees: and he concludes hereupon; why should not a wise man bee so cunning to tame his aduersities and troubles, as that griefe, and pouertie, and slaunders, and imprisonment, and exile, and whatsoeuer terrible things when they happen, may be conquered, and not trouble the minde, may be ioyfully entertained?

When Children are afraide of maskes and vizards, we put them into their hands, & turne the inside out, and make them to handle them, that so they may cast away their vaine feare: and men are wont comonly, when their horse either starts, or will not goe forwardes, at the sight of a dead blocke, or bright thing in the way, to spurre him on vehemētly, and to driue him forcibly, vpon that which terrified him, that so by approching neere vnto it, or by trāpling on it, hee may not be daunted. Iosuah commāded the chiefe men of Israel to put their feet on the necks of those fiue kings of Canaan, Iosh. 10. 24. & to tread them downe, saying, Feare not, nor

be

be faint hearted; but be strong, and of a good courage: For thus will the Lord doe vnto all your enemies against whome yee fight.

Euen so, if we narrowly note the fruite and benefite of aduersitie, that redoũds to the godly, & loke aduisedly into the nature of things as they are indeed; wee shall finde afflictions to be wilde beasts, yet such as may be tamed; & to be vgly maskes, yet such as appeare more hideous and fearefull, then they are in trueth; and to be blockes in the way, yet such as may be past by; and to be terrible Tyrants in outward shewe, yet as easie to be banquished by the true Israelites and faithfull Christians, as the fine Kings were troden downe by the olde Israelites. Wilt thou say, that affliction grinds thee? It is for thy amendment and reformation, that thy Faith and Hope, and patience, and other good qualities that are in thee, may be brought to light, and that thy example may edifie & profite others. Euen as the strength of spices, when they are ground & beaten small is more euident & effectuall. Wilt ỹ say, that affliction blowes & beats vpon thee as a blustering winde? It is, that ỹ maist remember, ỹ thou art like a ship at Sea, still in danger of rocks, quicksands, waues, stormes, pirates, lack of victuals, & other incumbrãces, & that thou neuer be at rest, till thee arriue in the Harborough.

Who will praise the skill and courage of a ship maister, that saies no tempests, and that directeth his course without tossing of stormes? but men praise him, that striueth against the winds, and workes earnestly against the flouds, and that feares not, either when he is mounted vp to the heauen, or when he descendeth to the depth: so that gouernor and guider of his owne soule is to be praysed, that vanquisheth aduersitie with patience, and ouercomes it with courage, and is not puft vp with prosperitie, nor broken with aduersitie. Be not dismayed therefore when the minde is troubled, and thy soule staggereth, but guide thy ship by the rudder of long suffering, and at last thou shalt arriue, where there is no pirate, no robber, no oppressor, no enemie, no night, no death. Wilt thou say, that thou art iniuriously depriued of thy goods, substance, and liuings? It is for thy triall, and for thy reward, that if thou endure a great fight of afflictions, and suffer with ioy the spoyling of thy goods, thou maiest receiue in heaven a better, and an enduring substance. For (as Gregorie well notes) our patience is proued three waies; some things we suffer from God, some things from that ancient enemie of mankind, some things from our neighbours. We suffer persecutions, and losses,

Heb. 10. 34.

Hom. 35. *super euãgel. cum audieritis prælia.*

losses, and reproaches from our neighbour: we suffer tentations from that old Enemie, we suffer chastisements from God. But in all these waies of triall, the soule must heedfully haue an eye to her selfe, least by the iniuries of a neighbour, it be drawne to the requital of euill; least by the tentations of the spirituall foe, it be seduced to delight in sinne, & to giue consent thereunto, and least by the correction of our Creator, it breake forth into repining and murmuring. When a scholler of Zeno returning home to his father, was asked by him, how he had profited in the studie of Philosophie, I will shew you, saith he. And because he said no more, his father boyling with wrath, and supposing that his charge was lost, began to beate his Sonne. The scholler bare most contentedly this seueritie of his father: and when his father ceased againe some shew and token of his profiting, and expected some notable and wittie conclusion, This from (said his sonne) haue I learnt by Philosophie, that I can quietly endure my fathers anger. In like sort, we shall declare how well we haue profited and proceeded in the schole of Christianitie, and the feare of the Lord, by bearing patiently the chastisements of our heauenly father layed vpon vs, either immediatly by himselfe, or mediately by our neighbours

bours and brethren. Wilt thou say, that thou
2. Pet. 2. 20. art wronged & slandered without cause? It is thy greater praise, when thou doest well, and takest thy wronging patiently: for what praise is it, if when we doe ill, and are punished for our faults, we take it patiently? In
Plut. in Lacon. such case, may not the speech of Agesilaus be rehearsed? who when he heard that a malefactor had constantly endured punishment and torture; What a notorious wretch (said he) was that fellowe, to bestowe such patience on so wicked and vild things? What if thou be railed on undeservedly? shew no token that thou art moued & troubled, and thine enemies
Laert. l. 6. will soone surceasse from rayling; as Diogenes gaue counsell to a young man once, that told him he was troubled by many Aduersaries. And if thou desire to repaie thy backbiter or reproacher, heare what S. Iohn Chrysostome will tell thee, *Si vindicare vis, fili, & funestam ei dedisti plagam*; If thou wilt auenge thy self on a contumelious person, refraine thy tongue, and thou hast giuen him a deadly blowe. For long sithens a man wise but in worldly wisedome, obserued this,

Philemon. *Ho loidorôn gar, tàn ho loidoroúmenos*
Atè prospoiêtai, loidoreîtai ho loidorôn:

That

What the ſlaunder recoiles on the ſlanderer, if he that is ſlandered, doe not make ſhew that he is moued.

Say not, that it grieues and gaules thee, that thou canſt not giue requitall: for he hath a great and noble minde, that like a great paltry cares not for the barking of little dogs: and it is the part of a baſe and wretched man, to runne to euery one that bites him; like miſe and piſmires, that turne their mouth to the hand that toucheth them neuer ſo lightly. *Sen. de ira. c. 15.*

If thou be adorned with true magnanimitie, thou wilt neuer thinke thy ſelfe to be reproched: and thou wilt ſay of thine enemie; he hath not hurted me, but he had onely a minde to hurt me: and when thou ſhalt ſee him in thy power, thou wilt ſuppoſe it reuenge ſufficient, to be able to reuenge: For to pardon is a great and commendable kinde of reuengement. *Sen. l. 4. de virtut.*

And that we may accompliſh this the better, we muſt eſtéeme and weigh afflictions by the firſt cauſe, from which they proceed, that is, from the prouidence and diſpenſation of God.

If we reſpect outward cauſes and occaſions, we ſhall be impatient: but if we looke on the ordinance and appointment of the Lord, we

Mat. 10. 29.30.31. we shall beare tribulation patiently. For we are taught by him that cannot lye, that two sparrowes are sold for a farthing, and yet not one of them falleth to the ground without our heavenly father, yea, that all the haires of our head are numbred: and therefore that we must not feare, because we are of more value then many sparrowes. This consideration made Ioseph, to forgiue the cruelty and malice of his brethren: in that he turned his eyes from their hard handling of him, vnto the diuine ordinance: saying, that God sent him before into Egypt for their preseruation; and that when they thought euill against him, God disposed it to good. This consideration made Iob not to make mention of the Shabæans and Caldæans that robbed him of his oxen, asses, and camels, but to ascribe the whole calamitie to the Lord: saying, The Lord hath giuen it, and the Lord hath taken it. This consideration made Moses to withdraw his conceit from Korah, Dathan, and Abiram, that conspired against him, and from the people that murmured against him, and to rest well pleased with Gods appointment, and therefore when wrath was gone forth from the Lord, and the plague begun, to say to Aaron, that he should make an attonement for the people, with his censer filled with incense,

Gen 45.5. & 50.20.

Iob. 1.21.

Num. 16. 45.

cense and kindled with fire of the Altar, and that he should stand betweene the dead and them that were alive, that the plague might stay.

This consideration made David to curbe the revenging of his servants, that would have smitten Shimei that cursed him, and to humble himselfe under Gods rod, acknowledging the judgement of God in that behalfe; and saying, He curseth, even because the Lord hath bidden him curse *David*. And therefore when his life was sought after, and snares laid, and his enemies went about to doe him evill, and talked wicked things, and imagined deceit continually; he became as a deafe man, that heareth not; and as a dumbe man, that openeth not his mouth, and utereth no reproofes; and because it was Gods doing to chastice him, he waited on the Lord, his salvation. *2. Sam. 16.10. Psal. 38. 12.13.14. 15.*

And what should make Paul to call himselfe the prisoner of Jesus Christ, but this consideration? For he was delivered by the Jewes into the power of Cesar, and referred to the examination of Augustus: and yet because his affliction was ordained and ordered by God, and for the advancement of Christs Gospell, and the edifying of the Church, he turneth his thoughts from the Jewes ma-

Phil. v. 1. Act. 21.

lice,

lice, and Cæsars authoritie, and termeth himselfe the captive of Iesus Christ. Wherefore since our portion of affliction is duely proportioned vnto vs by the vnspeakable wisedome and decree of God, for his owne glory, and our good, and the encouragement of other by our constant faith and patience; let vs suffer affliction as good souldiours of Iesus Christ; coueting to please him that hath chosen vs to be souldiours; and remembring, that as if any man striue for a maisterie, he is not crowned, except he striue as he ought to doe; and as the husbandman must labour before he receiue the fruit: so if we will liue together with Christ, we must die with him, and if we will raigne together with him, we must also suffer affliction with him.

2. Tim. 2. 3. 4. 5. 6. 11. 12.

Let vs not thinke it straunge, when we are afflicted, as though some strange thing were come vnto vs; but let vs reioyce, inasmuch as we are partakers of Christs sufferings, that when his glorie shall appeare, we may be glad and reioyce; and let them that suffer according to the will of God, commit their soules to him in well doing, as vnto a faithfull Creator.

1. Pet. 4. 12. 13. 19.

Let vs be patient vnto the comming of the Lord: behold the husbandman waiteth for the pretious fruit of the earth, and hath long

Iam. 5. 7. 8. 9. 10. 11.

long patience for it, vntill the former and the latter raine. Let vs be patient therefore, & settle our hearts; for the comming of the Lord draweth neere; behold, the Iudge standeth before the dore. Let vs take the Prophets for an example for suffering aduersitie, and of long patience, which haue spoken in the name of the Lord: Behold, we count them blessed, (saith blessed Iames,) which endure. We haue heard of the patience of Iob, and haue knowne what end the Lord made: for the Lord is verie pittifull and mercifull. Finally, that our house may not be founded on the sand, and so fall when the raine falls, and the floods come, and the windes blowe, and beate vpon it; but may be grounded on the rocke, that no tempest, nor waue can shake, or remoue; let vs sticke fast and cleaue firmely to this consolation and promise of our Redæmer & Sauiour Christ Iesus, that though while we soiourne in these brittle tabernacles of clate, we shall weepe, and lament, and be in sorrowe; yet in this life the assistance of Gods spirit will support & prop vs vp, that our harts shall reioyce in ỹ midst of tribulation, & shalbe replenished with true & sound gladnes, that no man shall take from vs: & that though affliction fal vpon vs, as trauel vpon a woman with child, yet as the mother forgets her paine of trauell, whē a

Mat. 7. 24.

child

child is borne into the world, so after these transitorie troubles and trauels are vanquished and vanished, we shall reioyce for the eternall inheritance that is reserued for vs in heauen. Amen.

A Letter

A LETTER TO A PENSIVE FRIENDE.



Although I doubt not, but your owne wisedome and feare of God doe procure you comforte in your discomforte; yet as a Friend I am bound to giue you aduise in the Lord.

Now God calleth you to tryalls, to make you shewe your former profiting, by what you haue both heard and read out of his word; and (after the example of the blessed Virgine,) laide vp and pondered in your heart. Declare your selfe therefore a good Scholler, and one that firmely remembers this lesson; That wee must through manie Afflictions enter into the Kingdome of God. As you daily pray, that the will of God may be done; so now it is done, murmure not against Gods will; But say with the mirrour

Luk. 2. 19

Act. 14. 22.

Iob.1.21. of patience, Blessed be the name of the Lord. Can we avert Gods decree? Are we stronger then he? May not his purposes be likened to the decrees and statutes of the Hest.8. Medes and Persians, which might not be re- Dan.6.15 voked, or altered? Happie then is the man, that beares patiently and thankefully, that he must needes beare. We must not resemble flies, that sticke fast upon sores and boyles; but slide and slip from sound places: so we must not still muse on our miseries; but we must reflect our thoughts on the good things past, & be animated with hope of good things Iob.2.10. to come. Shall we receive good at the hand of God, and not receive evill? Is not heavenly ioy worth affliction; that in respect of eternitie, lasteth but the twinckling of an eye? Shall marriners endure y threatning flouds of the Sea: & husbandmen beare the stormes and tempests; and souldiours suffer wounds and daungers; and champions contemne blowes and buffets, for the hope of temporall and perishing commodities? And shall we repine and grumble at the adversities of this momentanie life; having heaven set before vs for a reward, and those vnspeakable and eternall blessings? If there be no triall, there is no crowne: if there be no striving, there is no prize: if there be no endevouring, there is

no

no honour: if there be no tribulation, there is no triumphing. Take away raine, and cloudes, and frost, and winter: and what harueſt will there be? Now is our tempeſt, now is our froſt, now is our winter: and therefore let vs beare the ſtormes and winter of aduerſitie patiently, that we may reape in the harueſt of glorie plenteouſly; and that we may experiment in our ſelues that of the Pſalmiſt; They that ſowe in teares, ſhall reape in ioy: he that now goeth on his way weeping, and beareth foorth good ſeede; ſhall doubtles come againe with ioy, and bring his ſheaues with him. Sorrow is a pernitious gueſt; harder to remoue, then to receiue; for it ſtickes willingly, where it finds nourishment, and but eaſie repelling; like the gout in a daintie and rich mans leg; and it frets the mind and bodie, as the moth conſumes the garment, and the worme the timber. Shut the doore therefore againſt it, and giue it not the leaſt entertainment. Sorrow is like a falſe ſpectacle, that makes a thing to ſeeme bigger then it is indeed. Retire your mind from your griefe, in which you muſt needs be a partiall Iudge; and looke round about you on other mens eſtates. Who in one ſort, or other, hath not taſted, perhaps drunke deepely, of [illegible]ter cup of tribulation? Pſal. 126. 5. 6.

Chilon said to one that was excessiuely sorrie for his misfortunes, that he should beare his miseries with the more contentation, if he equally ballenced the afflictions of other men. Carrie your cogitation euery way, and see, whether none else haue bene exposed, to that sort of anguish that molesteth you. If none haue felt the like tribulation, you haue iust reason to sorrowe the more vehemently: but if you want not partners; why doe you vexe your selfe, as thongh some straunge thing were befalne you? If you crouch to griefe, you are conquered: if you bend your force against it, you become conquerer. What should the speeches and rash censurings of other molest and disquiet you? Mens tongues are vnbridled, & because they are their owne, they will not be stopt. Let your owne god intent in your actions, and the sinceritie of your conscience, more proppe and stay you vp; then the reproaches and backbitings of the malitious discourage you.

1 Thess 4. 16.17.18.

One saies, that the ladder of inward peace (which that Angelical tent-maker frames for the godly) hath three steps and rounds, by which we must climbe vp to the kingdome of heauen; namely, to reioyce euermore, to pray continually, in all things to giue thankes. He that can reioyce, is past his griefe; he that

can

can pray, is paſſing from his griefe; and he that can giue thankes hath obtained his deſire. If you cannot reioyce, as if your griefe were paſt, then giue thankes, becauſe your griefe is profitable to your ſoules health; if you cannot thinke, that your griefe is worthy thankes: then pray, that you may haue patience to beare it; and it is impoſſible, that in praying, thanking, or reioycing, any griefe ſhould want ſufficient patience to digeſt it. What if we murmur ſomething now and then? and what if our patience and reioycing in tribulation be vnperfect? Are we not babes in this world in regeneration? Are not all our good workes vnperfect? As a tender harted father hath compaſſion vpon his children; ſo is the Lord pittifull to them that *Pſal. 103. 13. 14.* loue him, beareth with their infirmities, and accepteth of a thankefull giuers minde, though he giue but two mites of patience. For he knoweth whereof we are made; and he remembreth that we are but duſt.

As you opened your caſe plainely to me; ſo I haue giuen you plaine counſaile, deſiring you to accept kindely of my true affection; and praying God to comfort you effectually with the ſpirit of patience and long ſuffering. If you finde conſolation by this ſimple treatiſe following, I will praiſe God, and ac-

count my labour best bestowed. You may reade for your comfort in affliction, the . . chapter to the Romanes, the 11. and . 2. chapters to the Hebrewes; and the whole Psalter; but specially these Psalmes; the 5. 4. 6. 22. 25. 30. 31. 34. 39. 40. 42. 57. 91. 103. 116. 121. 123. 130. 136. 145. 146. In many of which you shall clearely see, what were the conflicts of the man after Gods owne heart, betweene hope and distrust; and how at the last hope and ioy had the victorie. I haue quoted the margent of the treatise with the texts and places of scripture, that you may (at your leysure) haue recourse to the fountaine it selfe; and may be perswaded, that in yeelding assent to the exhortation, you are not carried by the blasts of mens deuises and doctrines, but taught by the liuely word of God, which is able to build further, to saue our soules, and to bring vs to the inheritance of the Saints in light. Amen.

A Tri-

A TRIVMPH OVER TRIBVLATION.

THey that are righteous in Rom. 5. 2. 3 4. 5.
ỳ ſight of God, by an aſſured faith in Jeſus Chriſt, being perſwaded, ỳ they are ỳ children of God by grace and adoption, haue peace of cõſcience towards God, and reioyce vnder the hope of heauenly glorie. Neither this only, but alſo they reioyce in tribulation; knowing ỳ tribulation bringeth forth patience; & patience experience of Gods mercie in ſtrengthening their weakenes; & experience hope, that they ſhall euer be comforted; & this hope will neuer deceiue, nor ſhame them: becauſe the loue of God and his vnſpeakable fauor is ſhed & ſpread abroad in their harts. And although fleſh & blod cannot yeld a reaſon, of this reioycing of the godly in their tribulatiõs; more thẽ it cã ſhew a cauſe,

why a candle should burne in the midst of water: yet if we withdraw our mindes to the contemplation of heauenly things, we shall easily finde true reasons of this straunge ioy, and withall motiues and prouocations thereunto. For why? whence come our afflictions vnto vs? doe they come vnto vs at aduenture? Doe they come vnto vs without the knowledge of our heauenly father? If we say so, we denie the prouidence of God: nay, we denie God to be God, that ordereth and appointeth all things in heauen and earth. It is certaine then, that he which feedeth the fowles of the heauen, and cloatheth the lilies of the field, and so regardeth the sparrowes, that not one of them falleth to the ground without his knowledge, he also hath numbred the haires of our head, and the Sunne shall not burne vs by day, nor the Moone by night; because God that keepeth Israel will neither slumber, nor sleepe. Since then our afflictions are allotted vnto vs of God, and he puts our teares into his bottell, and notes all things in his booke: why are our soules so heauie, and so disquieted within vs? and why doe we not say with holy *Dauid*? In Gods word will I reioyce; in the Lords word will I comfort me; yea, in God haue I put my trust, I will not be afraide, what any trouble can doe to me.

Matt.6. 26.28. & 10.29.30.

*Psal.*121. 4.5.

*Psal.*56.8. 10.11.

And

And why should we not say so, and beleeue so? since God is faithfull in keeping his promise, and will neuer suffer his children to be ouer tempted. Consider well the bands, the imprisonments, the rackings, the scourgings, the banishments, the mockings, the manifold and marueilous tribulations of the faithfull; and how God defended, and protected, and succoured them in all their distresses: so that by faith they subdued kingdomes, wrought righteousnes, obtained the promises, stopped the mouthes of lions, quenched the violence of fire, escaped the edge of the sword, of weake were made strong, waxed valiant in battell, turned to flight the armies of the Aliants. Consider these things well, and may we not truely say, that all things worke together ioyntly, for the good and saluation of them that loue God? and may we not say; who shall separate vs from the loue of Christ? shall tribulation, or anguish, or persecution, or famine, or nakednes, or perill, or sword? In all these things we are more then conquerors, through him that loued vs. For we must be perswaded with the Apostle, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor heigth, nor depth, nor any other creature, shall be able to separate vs from

1. Cor. 10. 13.

Heb. 11. 33. 34. &c.

Rom. 8. 28. 35. 36. &c.

from the loue of *GOD*, which is in Christ Iesus our Lord.

We thinke amisse, if we thinke, that God doth chastise vs by crosses, because hee hateth vs. Was not *Abraham* beloued of God? the Patriarkes beloued of God? and *Moses*, and *Dauid* and the Prophets beloued of God? yet all these sayled in the Sea of Tribulation. Which is most of all, was not *CHRIST* our Sauiour most dearely beloued of *GOD*? yet was he not afflicted, troubled, tossed, tormented? and doth not the Scripture testifie, that he must suffer many things, and so enter into his glorie.

Luk. 22. 40. 41. &c. & 24 25.

Wherefore by Tribulation the Lord maketh vs like the Image of his owne Sonne, and being faithfull, we are the children of God, and if wee be Children, wee are also heires, euen the heires of *GOD*, and heires annexed with Christ: if so bee that we suffer with him that we may also be glorified with him. For I weet that the afflictions of this present time are not worthy to be laied in comparison with the glory that shall be shewed vnto vs.

Rom. 8. 17. 18.

Let vs then run with patience, the race that is set before vs; looking vnto *IESVS*, the Author and finisher of our Faith, who for the ioy that was set before him, endured the Crosse, and despised the shame, and is set at the right hand of

Hebr. 12. 1. 2. &c.

of the Throne of God. Let vs consider him that endured such speaking against of sinners, least we shuld be wearied & faint in our minds For whom the Lord loueth he chasteneth, and he scourgeth euery sonne whom he receiueth.

If we endure chastening, God offereth himselfe to vs, as vnto sonnes; for what sonne is it whom the father chasteneth not? If therefore we be without correction, whereof all are partakers; then are we bastards, and not sonnes.

When fathers chastise their vnruly sonnes, by removing them from their table, by correcting them with stripes, by giuing them vilde and reproachfull termes, or after any other fashion: yet when they dos thus, they loue their sonnes, and cease not to be fathers; nay they shew themselues most of all to be fathers, when they doe these things.

Shall men, that are often transported with furie and rage, be thought to punish their sonnes, (whom they loue,) not of cruelty, but of care and loue? and is it not much more meete to thinke, that the loue of God in afflicting his children, doth exceede the greatest loue and affection whatsoeuer of earthly and naturall fathers? for as parents, when their children are too much

delighted

delighted with their play mates, & thereby departe farther from them then they should, because their Seruants, or some other, to feare them, that being terrified, they may runne home to their parents, and wander no farther. So God oftentimes, not onely permits other things to afflict and molest vs; but also himselfe now and then seemes to threaten vs, and to shew an angrie and seuere countenance towards vs, not to confound and discourage vs, but to reclaime and bring vs home vnto himselfe againe.

Gregor. in Iob. lib. 23 cap. 22.

And what is this life, but a way to Heauen, our abiding Citie, and desired Countrey: and therefore we are often exercised with tribulation, to the end we should not loue the way to our countrey, more then our countrey it selfe.

We see manie Trauellers, when they behold pleasant and alluring Fields in the way, to turne aside, and to fall from their former haste: and to preuent this, God doth make the way of this world rough & vneasie to his Elect that are trauelling towards him; least whiles they are delighted with the ioyes of this present life, they should forget their Countrey to which they trauell.

Solon, one of the seuen Sages of *Greece*, when his friend bewailed his miserie immoderately, he tooke him with him into the Ca-

stle

tie of *Athens*, from which he might behold the Citie vnder him, and her willed his friend to behold, what sorrow there had bene, and then was, & would be after, vnder so many Romes, thereby admonishing him, to take griefe and miserie more patiently, that was generally incident to all mankinde. And hee said also, that if all men should lay their Troubles into one common masse and heape, out of which enery man should take his equall portion, they that did endure great anguish, were better to rest content with his portion that befalleth him, then take it by due proportion out of that generall heape.

If then no new thing happeneth vnto vs, when we are afflicted, but such as agreeth with the nature & condition of man, we must arme our selues with patience, that thereby we may possesse our soules, and declare our selues to be the Sonnes of God. For God afflicteth the Faithfull and the vnfaithfull also, but yet in diuerse manners. The Faithfull he afflicteth as a Father, & vnfaithfull as a Iudge.

And therfore the Faithfull haue comfort in their sorrow, knowing that light will rise out of darknes, and that their bitter potion will breede health of soule: but the vnfaithful murmure vnder the hand of God, & increase their affliction with impatiencie, as the Horse that

is

is fallen vnder the loade, hurts himselfe by too much struggling.

De Ciuit. Dei, lib. 1 cap. 8. Saint Austin sayes excellently; As by one and the same fire, Golde shineth, and Chaffe smoketh; and vnder one and the same threshing instrument, the stubble is broken; and the graines purged; and the Fome is not mixed with the Oyle, because it is wrung out, vnder one and the same presse: So one and the same force of Affliction, when it comes, it approueth, purifieth, and clarifieth the good, but it condemnes, spoyles, and destroyes the wicked.

And therefore in one and the same affliction, the wicked doe detest and blaspheme God, the good doe pray, and praise God.

So great is the difference, not what things euery one suffereth: but what manner of person euery one is that suffereth. For with the like agitation and moning, the Puddle stinckes loathsomely, and the Oyntment smells fragrantly.

One sayes of pleasures, that we must looke on them, not when they are cõming towards vs, but when they are departing from vs; for they come with a smiling countenance and bonny face, but they leaue behind them sorrow and repentance, as the scorpions taile.

So it may as well be said of afflictions, that we

wee must not loke on them, when they are comming, but when they are departing: For they come with a grim and sadde countenáce, but when they depart, they cast ioye and gladnes on as manie, as haue employed them, as they ought to doe.

For what is Tribulation to the godly, but a plough, that rips and opens the soyle of their hearts, that the séede of vertue & godlines may take rote and find nourishment, & that noeius wéedes of vices may be rtirpated and abandoned? Euen as the plough breakes the ground, that wéedes may wither, & good séede be receiued into the bosome of the earth, for the better tructifying thereof. And an ancient and holie father calleth tribulation A spirituall marchãdize. For as they that desire to gaine money, and to traffique in worldly marchandize, cannot augment their wealth, except they endure many perils of Land and Sea: For they must néedes willingly beare the counterwaites of Robbers, and the assaults of Pirates, and all other incumbrãces, for the expectation of profite, and they doe not make moane at the féeling of any inconueniences. *Chrysost. Hom. 4. de Penit.*

Euen so wee must reioyce and Triumph, when wee consider the Innalnable riches of this Spirituall marchanndize, and those vnconceiueable and Inuisible good things, which

which shall succeede the transitorie troubles of this wretched world.

Iob.16.21. 22.

A Woman when shee trauaileth hath sorrow, because her houre is come: but assone as shee is deliuered of the childe, shee remembreth the anguish no more, for ioye that a man is borne into the world: And the godly in this life are in sorrow and heauines, but by Faith, Repentance, and Prayer, (in which the Spirite of God helpeth their infirmities,) their sorrow shalbe turned into ioy, and their harts shall reioyce, and no man shall take their ioye from them. And how can wee but reioyce in tribulation? For our light Affliction, which is but for a moment, causeth vs a farre more excellent & an eternall weight of glorie: while we looke not on the things that are seene, but on the things that are not seene; for the things which are seene are temporall, but the things which are not seene are eternall.

2.Cor.4. 17.18.

Indeed this ioy in Tribulation ariseth not in vs, of our own nature, which is corrupt, & still repineth against the correction of our heauenly Father; Neither doth it arise from the nature of Tribulation it selfe, which hath enforced euen the holy Patriarks and Saints, that shined as glittering Lamps & Starres in their ages, to groane vnder the burden of miserie.

Iob.3.1.7. 8.9.11.12.

Iob was the liuely picture of patience; yet how

how bitterly did hee inueigh against the verie day of his Natiuitie? and how earnestly desired he, that the Holie one would destroy him, and cut him off.

Dauid was inspired by the holie Ghost, yet how doeth hee make his moane, that his foes oppressed him; and that hee seemed euen forsaken; & therefore exclaimeth on this sort: Will the Lord absent himselfe for euer; & will he be no more entreated? Is his mercie cleane gone for euer; and is his promise come vtterly to an end for euer? Hath God forgotten to be gratious; and will hee shutte vp his louing kindnes in displeasure? Eliah was a Prophet of such holines, that he obtained ỹ priuiledge of Enoch; which was, to be rapt vp into Heauenaliue, & not to be take hence after the ordinarie sort of other men: yet when he fled from persecuting Iezabel, he sat downe vnder a Iuniper-tree, & desired that hee might die, & said, It is now enough: ô Lord take my soule, for I am no better then my Fathers. Ieremiah was a man sanctified frō his mothers wombe; yet he crieth out, wo is me, that my mother bare me! Cursed be the day wherin I was borne; Cursed be ỹ mā that shewed my father saying; *A man childe is borne vnto thee.* How did Ionah feare, for that the ruine of Niniuie did not accompanie his commination? O Lord (saith he) take,

Psalm. 6. 3 & 32. 4. & 102. & 88. & 58. & 69. & 77. 7. 8. &c.

1. King. 19. 4.

Ierem. 11. 5. & 15. 10. & 20. 14. 15.

Ionah. 3. 3

I beseech thee, my life from me; for it is bet-
Ion 4.9. ter for me to die, then to liue. And when he
was inflamed with anger, for that the vehe-
ment East wind had smitten his gourd; and
God had asked him, whether he did well to be
angrie for the gourd, he answered, I doe well
2. Cor. to be angrie, vnto the death. And blessed Paul
1.8. the chosen vessell of Christ, complaineth, that
by his affliction in Asia, he was pressed downe
out of measure passing strength; so that he al-
Matt. 26. together doubted euen of life. Yea, how did
38. and Christ himselfe, the head and generall Cap-
27.46. taine of all beleeuers, faint & feare in the gar-
den, when he said, that his soule was heauie
euen to the death: and how lamentable was
his crye on the crosse, My God, my God, why
hast thou forsaken me? If this were donne in
the greene tree: what shall be donne in the
drie? If the hard seeme to shrinke, what shall
the members doe? If the sonne himselfe be
shaken, how shall the seruant quake? If those
patternes of righteousnes were somewhat
impatient, & discouraged, & euen almost dron-
ped, that they might see their owne infirmitie,
and not trust in themselues, but in the liuing
God, that doth raise the dead; it must not dis-
may vs, that are but Nouices & young soulds-
ours in Christs warres, if now and then the
weakenes of the flesh, & the imperfectnes of our

Regi-

Regeneration, doe seeme to eclipse this spirituall reioycing in Tribulation.

For as long as wee carrie about vs this fraile Tabernacle, we know but in parte, and see through a Glasse darkely, and we thinke, speake, and vnderstand, as children in heauenlie misteries; and there is a continuall and vnappeaceable battell betweene the spirit and the flesh; So that the good which wee would doe, that wee doe not, but the euill which we would not doe, that we doe. So that this spirituall ioy proceeds not from *Malicke*, or from pleasant company, or from respite and space of Time, (which some affirme to cure & allwage griefe,) or from our selues any way; but it proceedes from the holy Spirit of the Lord. 1. Cor. 13. 9. Rom. 7. 19

And that we may conceiue the matter more plainely, we must ponder and remember, that in the faithfull there is a double man, to wit, the outward man, and the inward man. And as there is a double mã; so there is also a double iudgement, & a double will; one of the spirite, and another of the flesh. Christ our Sauiour was not ashamed to confesse this, when hee saide in his Agonie, speaking to his Father; Yet not my will be done, but thy will. So that while the godly are afflicted they do complaine to God; and yet for all that, they submitte themselues vnder Gods hand: and 2. Cor. 4. 16. Mat. 26. 39.

when they are humbled and cast downe sufficiently, the spirite of God, (which doth neuer forsake them,) doth withdrawe their mindes from troubles, to ponder the loue of God towards them, which will not suffer any thing to betide them, that shall not worke for their saluation. And therefore they do so retire their soules from sorrow, as that they doe not onely cease to lament, but they doe also begin to reioyce, and doe account Affliction to be a note and testimonie of Gods fauor & mercie. And at length, when the spirite hath vanquished and subdued the fraile flesh, they can sing with the Prophet; It is good for mee, that I haue bene afflicted, that I may learne thy statutes: I am become as an offer vnto many, but thou art my sure trust. Wherefore it may be truely affirmed, that affliction makes the godly to be Trumpets, to sound out the praise and glorie of God. For as the Brasse is molten & formed into a Trumpet, that sounds sweetly; where before it had no such forme, nor yelded out such a sound: So the knocking, and hammering, and framing of Tribulation and Affliction, makes the godly (as Trupets) to exalt and extoll the honor and praise of the liuing God. And therefore, as the Arke of Noah, the more the waters of the Flod aboūded, the higher it floated; So the godly, the greater the waues

Psal. 119. 71.

Psal. 71. 7.

Aug. in Psal. 94.

of

of Tribulation are, the farther they are from sinking. The Sunne may bee couered with clouds for a season, but at last he displayeth his beames & brightnes in greater measure: So Affliction as a vaile, may couer the ioy of the Faithfull for a small space, but at length the vaile will be rent with succeeding comfort.

And albeit affliction affright the outward man with it greesly loke; yet by the assistance of Gods spirite, the inward man is strengthened thereby, & Tribulation becomes as a fire, not to confound, but to conforme. For like as ware, when it is brought to the fire, it is mollified, and leesing the print of the old Seale, receiues a new: so our hearts (being brought to the fire of Tribulation, are softened, and laying aside their former vices, they are framed and fashioned according to the new man.

It is euident then, that Affliction comes from God, and not by chaunce: and that God will not suffer vs to be afflicted aboue our power; but will strengthē vs in the greatest heate of tribulation: and that tribulation is not cast vpon vs, because God hates vs, but because he loues vs, and labours by chastisement to reclaime vs, and to reforme vs; that we may amend our imperfections, & consequently, not be condemned with the vngodlie, & vnrepentant Worldlings: and that the Regenerate,

and Saints, doe sometimes crouch vnder the weight of Tribulation, and euen murmure in bitternes of griefe: and that it is impossible for Flesh and blood to reioyce in Tribulation, except the holie Spirite of God doe bring forth Patience, and Consolation. 1. Cor. 11 32.

What is the conclusion then of all this? but to remember, what Saint Iames saith; Is anie among you afflicted, Let him pray. And why must he pray? That patience may haue her perfect working; and that hee may be entier and perfect, and lacke nothing. For if anie lacke Wisedome, let him aske of God, which giueth to all men liberally, and reprocheth no man, and it shall be giuen him. But let him aske in Faith, and waver not: For he that wauereth, is like a waue of the Sea, tost of the winde, and carried away; neither let any man thinke, that he shal receiue any thing of the Lord. In which wordes, the blessed Apostle doth most highly commend Patience, in that he calls it wisdome; because it is wisedome to submit our selues to Gods hand, and and not to resist his Will, which must needes be accomplished; and in that he saith, that the patient person is absolute, entier, perfect, and lackes nothing. For Patience is Armor of proofe, which repells all the dartes of whatsoeuer Tribulation; and makes her Owner to Iam. 5. 13. Iam. 1. 4. 5. 6. 7.

me out, and say; Come Life, come Death, come griefe, come sorrowe; come Crosses, come losses; come what can come, I am fixed on the loue of God the Father, who made me; of God the Sonne, who redeemed me; of God the holie Ghost, who is my eternall director and comforter: and therefore what anguish can breake this threefolde corde of Comforte? Let vs therefore beseech the Almightie & merciful God, which is the strength of the weake, the stay of the feeble, the ioy of the penitent, the refuge of the troubled, the helpe of the afflicted, the *GOD* of Patience & Consolation, to strengthen our soules with Patience, that we may abide constant in his Feare & Faith; and that in all our troubles wee may haue a taste of his Fatherly affection towards vs; and that wee may bee confirmed with all might, through his glorious power, vnto all patience, and suffering; and that wee may praise him for euermore; Be it in prosperitie, or aduersitie, in ioye, or miserie; that so, suffering in this worlde with *CHRIST*; wee may also together with him, raigne for euermore, in the kingdome of Heauen.

AMEN.

MINISTERS OVGHT TO MOVE TO MERCIFVLNES.

GALL. 2. 10.

Warning onely, that wee should remember the poore: which thing also I was diligent to doe.



Aint Paul hauing beforeshewed, howe his Office and Apostleship was approued by Iames, Peter, and Iohn, that were counted to be Pillars, and the chiefest in the Church; insomuch that they gaue to him and Barnabas the right hands of Fellowship, that as the other did preach to the Iewes, so they should to the Gentiles: In these words he sheweth what warning and *Memorandum*, Iames, Peter, and Iohn, gaue to him and Barnabas, to bee obserued in the Peregrination and Preaching among the Gentiles. Namely, that they should remember and care for their poore

poꝛe of Iudæa, and pꝛocure foꝛ them among the Gentiles, almes, collections, and beneuolences. And as Iames, Peter, and Iohn were earnest to admonish Paul and Barnabas, to haue regard of their poꝛe; both because they knewe the penurie & necessitie of their poꝛe; and because they knew, that the Gentiles abounding with riches and stoꝛe, might easily and liberally affoꝛd relefe; and besides Paul and Barnabas might iustly craue it; foꝛ if they did sowe among them spirituall things, they might lawfully reape their carnall things; so on the other part, Paul was as diligent to perfoꝛme it; and it is not likely, that Barnabas being a good, and a godly man, full of the holy ghost and faith, did foꝛget the warning which was giuen him. But foꝛ Pauls readines herein, we heare what he saies: Which thing also I was diligent to doe. How diligent Paul was to remember the poꝛe of Ierusalem may be sene, 1. Cor. 16. where he oꝛdaines among the Corinthians, as he had oꝛdained among the Galathians, that euery first day of the weeke, euery one should put aside and lay vp, as God had pꝛospered him; that when he came, he might receiue their liberalitie, and from thence send it, oꝛ goe with it himselfe vnto Ierusalem. And they that would knowe moꝛe of Pauls diligence on this behalfe, may

Act. 11. 24.

peruse

peruse the 8. and 9. chapters of the latter epistle to the Corinthians; where the Apostle moues and excites the Corinthians to take compassion on the needie brethren of Ierusalem, both with arguments and exhortations, and with the example, both of the Macedonians, who though they were much afflicted their selues, yet their extreame pouertie abounded to their rich liberalitie; and of Christ Iesus himselfe, who being rich, for our sakes became poore, that we through his pouertie might be made rich. Neither was Paul onely diligent for the poore of Ierusalem; but he cares for the needie people of Ephesus, exhorting Timothie the first elected Bishop of ý place, To charge them that are rich in this world, that they be not high minded, and that they trust not in vncertaine riches, but in the liuing God, (which giueth vs abundantly all things to enioy,) that they doe good, and be rich in good workes, and be readie to distribute and communicate, laying vp in store for themselues a good foundation against the time to come, that they may obtaine eternall life. Besides this, he was diligent for the procuring of reliefe for whatsoeuer poore; for thus he writes to the *Galathians*; While we haue time, let vs doe good to all men. Thus we see, how carefull the chiefe Apostles, Iames, Peter, and

1. Tim. 6. 17. 18. 19.

Gal. 6. 9.

Iohn

John were to marrie Paul and Barnabas to remember their poze: and we ſée, how diligent Paul was to execute their warning, and by all meanes & waies, both of preaching and writing, to procure reliefe for the diſtreſſed Chriſtians. And may it not be inferred hereupon, that it is the dutie of euery Miniſter of the Goſpell, to remember the poze, and to ſtir vp mens mindes to liberalitie toward the needie? ſince the Apoſtles themſelues were ſo diligent in this caſe, as that they vndertooke the buſines at firſt; and afterward ordained and ſelected Deacons for that purpoſe. *Act. 2. and 4. and 5. and 6.*

And as it is the dutie of the Miniſter to perſwade and exhort; ſo it is the dutie of the people to be perſwaded, and to ſuffer the words of exhortation: which that all may be the readier to performe, let vs weigh firſt the commaundement that we muſt be liberall to the poze: Secondly, the example of ſuch as haue excelled therein: Thirdly, the reward of liberalitie to the needie: and laſtly threatnings againſt the vnmercifull thundred out in the Booke of God.

First meane to mercy.

In the lawe written by Moſes, God gaue commaundement for prouiding for the poze, charging the children of Iſrael on this ſort: If one of thy brethren with thee be *Deut. 15. 7.8.9.10.*

be poore, within any of thy gates in thy land, which the Lord thy God giueth thee, thou shalt not harden thine heart, nor shut thine hand from thy poore brother: But thou shalt open thine hand vnto him, and shalt lend him sufficient for his neede which he hath: beware that there be not a wicked thought in thine heart, to say, the seuenth yeare, the yeare of freedome is at hand; therefore it greeueth thee, to looke on thy poore brother, and thou giuest him nought, and he crie vnto the Lord against thee, so that sinne be in thee: Thou shalt giue him and let it not grieue thine heart to giue him: for because of this the Lord thy God shall blesse thee in all thy workes, and in all that thou puttest thine hand to. And God cõmanded also, that when the Israelites did reape their haruest, they should not reape euery corner of their field, neither should they gather the gleanings of their haruest: and that they should not gather ỹ grapes of their vineyard cleane, neither gather euery grape of their vineyard; but that they should leaue them for the poore and for the straunger. Mercifulnes so much pleaseth God, that whereas fasting is a preparatiue to prayer and repentance, and thereby a meanes to obtaine forgiuenes of sins; yet it is distastfull to God, if it be not seasoned

Leu. 19. 9. 10.

ned with workes of mercie; and therefore God saies by his holy Prophet to the fasting Iewes: You say, Wherefore haue we fasted, and thou seest it not? we haue punished our selues, and thou regardest it not: behold in the day of your fast, you will seeke your will, and require all your debts: behold ye fast to strife and debate, and to smite with the fist of wickednes: Is it such a fast that I haue chosen, that a man should afflict his soule for a day, and to bowe downe his head as a bulrush, and to lye downe in sackcloth and ashes? wilt thou call this a fasting, or an acceptable day to the Lord? Is not this the fasting that I haue chosen, to loose the bands of wickednes, to take off the heauie burdens, and to let the oppressed goe free, and that ye breake euery yoke? Is it not to deale thy bread to the hungrie, and that thou bring the poore that wander to thine house? when thou seest the naked, that thou couer him, and hide not thy selfe from thine owne flesh? Then shall thy light breake foorth as the morning, and thine health shall growe speedily: thy righteousnes shall goe before thee, and the glory of the Lord shall embrace thee: then shalt thou call, and the Lord shall aunswere, thou shalt cry, and he shall say, here I am. *Isai.58. 3.4.5. 6.7.8.9.0.*

Neither is almes and bountifulnes an ad-

burning of our fastes onely; but it is an infallible note and marke of sincere and vnfained
Iam.1.27. deuotion; as Saint Iames affirmeth, saying; Pure religion and vndefiled before God euen the Father, is this, to visite the fatherles and widowes in their aduersitie. This is the true treasure which our Sauiour bids vs to
Matt.6. 19.20. lay vp in heauen; Lay not vp (saith he) treasures for your selues vpon the earth, where the moth and canker corrupt, and where theeues dig through and steale: but lay vp treasures for your selues in heauen, where neither the moth nor canker corrupteth, and where theeues neither dig through, nor steale. And neuer to be forgotten is that saying of Christ, by those that either ambitiously lauish out their goods, to win praise of men; or else couetously hunt after recompence in all their feastings; when he saith; When thou
Luk.14. 12.13.14. makest a dinner, or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor the rich neighbours, least they also bid thee againe, and a recompence be made thee: but when thou makest a feast, call the poore, the maimed, the lame, and the blinde: and thou shalt be blessed, because they cannot recompence thee; for thou shalt be recompenced at the Resurrection of the iust. And this commaundement, to shew mercy

to

to the nædie, is perpetuall and still stands in
force; and therefore the poore we haue alwaies
amongst vs; as God said to the Israelites;
Because there shall be euer some poore in the *Deut.15.*
land, therefore I commaund thee, saying, 11.
thou shalt open thine hand to thy brother, to
thy needie and to thy poore in thy land. The
commaundement to loue one another, and
consequently to aid and succour one another,
is both new, and old: old, because it was gi-
uen in the lawe written by Moses, and engra- *Leu.19.*
uen by the finger of Nature in the tables of our 18.
harts; and new, because it was renued by our
Sauiour Christ in the Gospell; and therefore *Ioh.13.*
must neuer ware old, or decay. Is it not 34.
méete, that we should acknowledge, that good
things come vnto vs, not by chaunce, but by
the good prouidence of God? and how can we
acknowledge this better, then by yéelding o-
bedience to Gods commandement, that re-
quires, to impart of our store on the necessitie
of other? If thou confesse, that temporall good *Hom.1.*
things (saith S. Basill) proceed from the di-
uine ordinance: canst thou thinke, that God
is vniust in distributing vnequally these tem-
porall things vnto vs? Why doest thou a-
bound, and another beg: but that thou maiest
be recompenced for thy bountie, & he be ado-
ned with the strength and armes of patience?

It

It is the bread of the hungry, which thou withdraweſt: it is the garment of the naked, that thou layeſt vp in thy wardrope: it is the ſhoe of the bare-footed, which rottes in thy cuſtodie: it is the ſiluer of the needie, which thou poſſeſſeſt: and therefore in not diſtributing, thou deſtroyeſt all thoſe, whom thou mayeſt aſſiſt and ſuccour. Shall we daily and hourely receiue good things from our heauenly father, and ſhall we denie benefits to our brethren? or ſhall we expect mercie from our maker, that withhold mercie from men like to our ſelues? Bernard reduceth the mercies of the Lord towards vs vnto the number of ſeuen; ſaying, that The firſt mercie is, that God doth ſtay vs from falling into many ſinnes, into which otherwiſe we ſhould fall: the ſecond is, that God doth beare with vs, when we ſinne, and doth patiently expect our conuerſion: the third is, that God doth viſite our heart with his holy ſpirit, and cauſe vs to loath the ſinne, which before we loued: the fourth is, that God doth mercifully receiue vs, when we repent; ſo as we may be found among them of whom the Pſalme ſpeaketh; Bleſſed are they whoſe iniquities are forgiuen: the fift is, that God giues vs power, to liue more circumſpectly hereafter, and not to commit a relapſe, leaſt the laſt error be worſe then

Eccluſ. 28.3. ✠

In Cant. ſer. 88.

Pſal. 32.1.

then the first: these fiue mercies are in deliuering from euill, the other two are in bestowing of good: for the sixth is, in that God giues vs the grace to liue in new and holy conuersation; and the seuenth is, in that vpon so often experiment of his goodnes, he permits vs vnworthy and sinfull wretches to assure our selues of heauenly good things. Are these the mercies of the Lord towards vs: and shall we be vnmercifull to our afflicted brethren? Hath God so loued vs? and shall not we loue one another? If thou were distressed and in necessitie thy selfe, wouldest thou not be glad to be comforted? and wouldest thou not desire and expect aide from other, that could doe it? Therefore whatsoeuer thou wouldest that men should doe to thee, euen so doe thou to them: for this is the lawe and the Prophets. And that more is; doest thou know, what may betide thee before thou die? Art thou sure of the permanencie of thy flourishing estate? Wilt thou in miserie looke for reliefe, that in prosperitie wert merciles? With what measure thou meteſt, it shall be measured to thee againe. It was gravely spoken by that great Diuine long since; as he that saileth is nere to shipwracke, and the nerer, the more audacious he is: so he that is cloathed with this mortall body, is obnoxious

1. Ioh. 4. 11.

Matt. 7. 12.

Matt. 7. 2.

Nazianz. in Oratione de pauperibus amandis.

and subiect to bodily calamities; and the more, the prouder he is, and the more disdainefull hee is toward those that lie vnder his sicke. While thou saylest, (saith he) with prosperous windes, stretch out thine hand to him, that hath suffered shipwracke: while thou art healthy and wealthy, aide the miserable. Stay not so long, till thou learne in thy selfe, how great an euill, inhumanitie and vnmercifulnes is, and how great a good thing it is, to open the bowels of compassion to the distressed. How requisite and necessarie then is it, for Christians to shew mercie, that receiue of God such continuall mercie, & stand in continuall nede of mercie? and how highly is the commaundement of shewing mercie to be esteemed of vs, since both the law and gospell doe enioyne it so strictly? and since Paul (as a learned father well obserues) doth not barely say, that we must shew mercie; but that we must put on the bowels of mercie; to teach vs, that Almes must be as a garment, which is still about vs: and since the Pagane Philosopher could affirme, that they are alike impious, that remoue the Altar out of the Temple, and that remoue compassion out of mans nature: and since the Latine Orator could giue no greater commendation to Cæsar, then to praise him for his mercie; when he

Chryſ. hom. 35. ad Heb.

Col. 3. 12.

Antiſthenes apud Stob ſer. 1. de prud.

he said vnto him; that among his manie vertues, none was more admirable & acceptable then his mercie; For men approach by nothing so neere vnto God, as by saiuing and succouring of others; & that in his estate there was nothing greater, then that hee was able; and in his Nature there was nothing better, then that hee was willing, to saue and shewe mercie. *Cic. pro Ligar.*

This then is the precept and commaundement, to bee liberall and compassionate to the afflicted and poore: but who hath performed it? Holie, religious, and faithfull men and women in all Ages. *2. Motiue to mercie.*

Loke vpon Iob, who in his Golden and Halcyon dayes, deliuered the poore that cryed, and the fatherles, & him that had none to helpe him; & had the blessing vpon him, of him that was readie to perish, and caused the widowes heart to reioyce; and was the Eyes to the blinde, and the feete to the lame, and a Father to the poore; and restrained not the poore of their desire, nor caused the eyes of the widow to faile; and ate not his morsels alone, but the Fatherles ate with him; and suffered none to perish for want of clothing, but the loynes of the poore blessed him, because hee was warmed with the Fleece of his Sheepe. *Iob 29.12 13.15.16. Iob. 31.16 17.19.20*

Looke on Obadiah, the Gouernour of

1. King. 18 13. Ahabs house, who, when Iezebel slew the Prophets of the Lord, did hide an hundred of the Lords Prophets, by fifties in a Caue, and fed them with bread and water. Loke on the 1. King. 17. widowe of Zarephta, which in the great famine nourished and lodged the Prophet Elias. Loke on Tobie, who when he sawe at his Tob. 2. 2. table abundance of meate, he bad his sonne Tobias to goe into the citie, and to bring whatsoeuer poore of his brethren he could finde; and would not eate till his sonne returned. And these are some of the golden and graue sentences, which he gaue to his sonne, not knowing whether he should euer giue him more: My sonne (saith he,) giue Almes Tob. 4. 7. 8. 9. 10. 11. of thy substance; and whe thou giuest almes, let not thine eye be enuious, neither turne thy face from any poore, least that God turne his face from thee: giue almes according to thy substance: if thou haue but a little, be not afraide to giue a little almes: for thou layest vp a good store for thy selfe against the day of necessitie: Because that Almes doth deliuer from death, and suffereth not to come into darkenes: for Almes is a good gift before the most high to all them which vse it. Loke on Zachæus the Publican, who said to our Sa- Luk. 9. 8. uiour Christ, Behold Lord, the halfe of my goods I giue to the poore, and if I haue ta-

ken

den from any man by forged cauillation, I restore him foure fold. Loke on Dorcas, which is commended by the holy Ghost to be a woman, full of good workes and almes; for whose death all the widowes wept before S. Peter, shewing him the coats and garments which she had made, while she was with them. Loke on Cornelius the Captaine, of whose prayers and Almes the Angell giues this testimonie, That they were come vp into remembrance before God. Vnto which speech of the Angell, S. Iohn Chrysostome semes to allude, in his description of Almes; when he sayes; that it is a friend of Gods, and still neere to God, and hath the gates of heauen opened vnto it; and when it enters in manner of a Queene, none of the porters or keepers dare say vnto it, What art thou? or, whence camest thou? but they presently receiue it. *Virgo est habens alas aureas*; Almes is a Virgine having golden wings, adorned with gay colours, and yet so well feathered and nimble, that it still stands before the throne of the supreame king. Loke on the Infancie of the primitiue Church, Where there was one heart and minde, neither any said, that any thing of that which he possessed, was his owne, but they had all things common: neither was there any among them that lac-

Act. 9. 39.

Act. 10. 4.

Homil. 9. *super. Matt.*

Act. 4. 32. 34. 35.

ked; for as many as were possessors of Lands, or houses, solde them, and brought the price of the things that were solde, and laid it downe at the Apostles feete, & it was distributed vnto euery man according as he had neede.

Act. 11. 28. 29. Luke on the Church of Antiochia in which Christians were first called Christians; how when Agabus signified by the spirit, that there should bee great Famine throughout all the world: the Disciples, euery man according to his abilitie, purposed to send succour vnto the

2. Cor. 9. l. 2. brethren which dwelt in Iudea. Luke on the Church of Corinth & Achaia, how readie they were to contribute, & distribute to the necessity of the Saints; so that Paul was bold to boast himselfe of them to Macedonie; & affirms that their zeale had prouoked manie. Luke on Placilla, the most deuoute wife of Theodosius the

Nicepher. Callist. l. 2. c. 4. Emperor; who being blamed for visiting the sicke, & ministring to them w her own hands, and giuing them large money; she answered, that it became the Emperor to giue the mony, and it became her to consecrate the ministery of her hands to him, that had restewed the Empire on her Husband. Luke on Amadæus

Munst. lib. 2. Cosmegraph. the Duke of Sauoy, who being asked of certaine Orators and Embassadors that were before him, whether he kept Hounds, or not: he beckned vnto them, that they should returne

the

the next day. And when they were come, Amadæus from a Gallery, on a side of his house, shewed them a great companie of Beggars, that sate at meale together, and saide vnto them; These are my Hounds that I nourish every day, and by which I hope to hunt after the glorie of Heauen. Here may be remembred also the bountifulnes of Ethnicks to the poore and needie; as of Pomponius Atticus, that sustained many poore people; Of Cyrus, that sware, he was more delighted to bestowe good turns vpon other, then to enrich himselfe, and that sayd, that he did thirst to vse liberaliue; Of Timon the Athenian, that suffered his Fieldes & Orchyards to lye open, that the poore might take of the fruits without asking leaue; and of whom it is reported, that he did get Riches to vse them, and did vse them, to spend them honorably on the needie.

Cor. Nepos. Plutarch. Xenoph.

Ouvôs ègò ùmîn Dipsô charìzesthai, Plut.

Chrémata ktâsthai mèn ós chrôto, chrésthai dè ós timôto.

And of Titus, the Romane Emperor, who vpon a time as hee sate at Supper, remembring, that he had the day before done no good turne to any, he brake out into these words, *Amici, diem perdidi*; Friendes, I haue lost a day. These Presidents of Ethnick liberalitie to the needie, we must endeuour to follow; and those former bright starres of godlines, that shined in the middes of a darke and peruerse generation, wee must beholde and

Sueton.

imitate, if we purpose to obserue the commandement of the Lord, and to be partakers of the blessing that accompanieth liberalitie towards the needie.

Third motiue to mercy.

And what is that blessing? It is to haue the fauour and loue of God toward vs: for the Apostle saies; Let vs offer the sacrifice of praise alwaies to God; that is, the fruit of the lips, which confesse his name: to doe good, and to distribute, forget not. For with such sacrifices God is pleased. As if Paul should thus say; Let vs offer the oblations that are now pleasing to the Lord: the old corporall sacrifices are abrogated and abolished; but the true and spirituall sacrifices remaine, which consist partly in giuing thankes, and partly in liberalitie to the poore; with which sacrifices God is delighted. Giue, (saith Christ,) And it shall be giuen vnto you: a good measure, pressed downe, shaken together, & running ouer shall men giue into your bosome. Of the mercifull man the Psalmist pronounceth, That as he hath distributed and giuen to the poore; so his righteousnes remaineth for euer. That is, his pietie & righteous dealing shal not only be approued & applauded in this world of God, Angels, and men; but also shall be adorned with eternall reward in that other life. The wise King of Israel saies, He that

Heb.13. 15.16.

Luk.6.38.

Psal.112. 9.

Pro.19. 17.

that hath mercie vpon the poore, lendeth vnto the Lord; and the Lord will recompence him in that which he hath giuen. Men desire commonly to commit their money and goods to trusty persons, that will re pay surely according to promise: Therefore (as Saint Austin sayes) if thou wilt be a good Marchant, and a notable Vsurer, giue that which thou canst not keepe, to th'ende that thou mayest receiue that which thou canst not leese; giue a little, that thou mayest receiue an hundreth folde; giue of thy temporall possession, that thou mayest obtaine the euerlasting inheritance. Who is it ỹ will not most gladly till the fielde, that willl neuer misse to yelde increase? And who desires not to bee guided in his iourney by signes and directions, that hee may not swerue & straye? Heare then, what the same Father sayes; *Fœcundus est ager pauperum*; The Fielde of the poore is fertile, and soone yeeldes fruite to them that giue: *Via cœli est pauper*, The poore man is the way to Heauen, by which wee come to our heauenly Father: Begin therefore to bestowe on the needy, if ỹ wilt not erre from the straight way.

In Epist.

In serm. de verb. Domin.

As flowing Wells, though they be emptied, yet they returne to their former measure and fulnes; and the more they are exhausted, the more they are replenished, & the purer the

Clem. Alex. Pedag. lib. 3. cap. 7.

water

water is: So giuing to the poore, which is the fountaine of liberalitie, that giues drinke to the thirstie, and succour to the needy, is encreased & filled againe; as milke comes againe in the breasts that haue bin suckt. And for this S. Chrysostome doubts not to call liberalitie to the poore, the gainefullest Arte & Trade in the world. And he asketh ỳ question, whether a man can be so ignorant as not to know, that God commaunded vs to giue Almes, not so much for the benefite of the poore that take, as for the recompence of them that giue.

Hom. 33. in pop. Antioch.

Hom. 37. ad pop. An.

Yee that would enter into a Potentates Pallace, procures the Porters fauor to be admitted: wilt ỳ be admitted into the Pallace of Heauen? the poore are the Porters; as our Sauiour witnesseth, when he saies, Make yee Friends with the riches of iniquitie, that when ye shal want, they may receiue you into euerlasting habitations. He that giues Almes, is like one that agreeth wᵗ the owner of an Orchard, to eate as much as he cã win the Orchard, but to carry no fruite out of the Orchard: which condition because he findes somwhat strict, he eates in the Orchard till he be satiate & carries indeede no apples wᵗ him out of the Orchard, yet while he is eating, he now & then flings an apple ouer the Orchard wall or hedge, which when he comes forth, he may find and enioy.

Luke 16.9.

So

so they that are rich in the world, and rich in God; though they haue receiued their riches on this condition, that they shall carrie away nothing with them out of the world, yet they shew a godly wisedome, while they lie here the blessings of this life; and in bestowing on the poore, they doe (as it were) cast ouer the wall of ỳ Orchard, that which they shall finde recompenced in the world to come. A man that knowes certainely, that after a small time he shall be removed into a strange countrey where forsaking his native soile, he shall liue in rede all daies of his life; if he be not sottish, he will be well content to haue his goods carried before him into that countrey where he shall after enioy them, though for a little space he want them where he now liues: and who will not account them foolish, that knowing the brittle and fading state of this life, and the short abode that they haue here, doe refuse by Almes and liberalitie to the poore, to send their goods before them into Heauen, where they most assurerly knowe, that they shall liue in all affluence and plentie, and receiue the eternall reward: specially since now we liue, not in our abiding citie and true countrey, but in a strange countrey, and since by liberalitie to poore and distressed Christians, our

Heb. 13. 14.

our goods are conueyed into our immoueable abiding place. What folie is it then, to leaue our riches there, whence we must departe? and not to send it thither before hand, whither we shall goe? Place therefore thy substance there, where thy countrey is. Hee that placeth his treasure in Earth, hath not what to hope for in Heauen. Why should hee looke vp toward Heauen, where he hath nothing layed & stored vp for him? *Manus pauperis est Gazophylacium Christi*: The hand of the poore, is the Treasury of Christ; and whatsoeuer the poore receiue, Christ doth accept, as giuen to himselfe: Giue therefore earthly things to the poore, that ye mayest receiue heauenly things; giue a crumbe and piece; that thou mayest receiue the whole; giue to the poore, that it may be giuen to thee; For whatsoeuer thou giuest to the poore, thy selfe shalt haue; whatsoeuer thou giuest not to the poore, another shal haue. And all this the Sonne of Syrach hath summarily comprehended in few words, when he saith; Helpe the poore for the commaundements sake, and turne him not away, because of his pouertie: Lose thy money for thy brothers and neighbours sake, and let it not rust vnder a stone to thy destruction: Bestow the treasure after the commandement of the most High, and it shall bring thee more profite then golde,

Chrys. in Matth. Hom. 5.

Petr. Ran. in quadam Serm.

Eccli. 29. 9. 11. 11:12. 13. 16.

lay vp thine almes in thy secret chamber, and it shall keepe thee from all affliction. A mans almes is as a purse with him, & shall keepe a mans fauour as the apple of the eye, and hereafter shall it arise, and pay euery man his reward vpon his head: it shall fight for thee against thine enemies, better then the shield or the strong man, or speare of the mighty.

If the plentifull reward of liberalitie mouethnot, yet haue remorse at the terrible maruailes against the vnmercifull. Heare Salomon, He that stoppeth his eare at the crying of the poore, he shall also cry, and not be heard. Againe, He that giueth to the poore, shall not want; but he that hideth his eyes, shall haue many curses. Doest thou not tremble at the remembrance of the fearefull iudgement of Sodome, that was destroyed with fire and brimstone from heauen? How grieuous a punishment was it to be heard of? how grieuous to be seene? nay, how grieuous to be suffered? And wilt thou knowe their sinnes, that caused this horrible punishment? The Prophet tells thee, saying, The iniquitie of Sodome was, pride, fulnes of bread, abundance of idlenes in her, and her daughters: neither did she strengthen the hand of the poore and needie. Quakest thou not, to

Fourth motiue to mercy.

Prou. 21. 13.

Prou. 28. 27.

Ezek. 16. 49.

muse

Luk. 16. 19. muse on the rich Glutton, that once fared delicitiously every day, and was clothed gorgeously in purple and fine linnen, but now lieth in Hell in torments, and desireth to haue his flaming tongue cooled with one drop of water, and cannot be refreshed? And why is no ruth and compassion shewed vpon him? because he was merciles to the beggar Lazarus, refusing to giue him the very crumbs which fell from his table. Hast thou forgotten, that at the dreadfull day of Iudgement, when all shall appeare before the Tribunal seate of Christ, and shall yeld an account of their workes, there shall be examination of almes & workes of charitie? and as the godly shall heare this; Come ye blessed of my father, take the inheritance of the kingdome prepared for you from the foundation of the world; so the merciless shall heare that; Depart from me ye cursed into euerlasting fire, which is prepared for the Deuel & his Angels. For (saith Christ the eternall King & Iudge vnto them,) I was an hungred, and ye gaue me no meate; I thirsted, and ye gaue me no drinke; I was a stranger, and ye tooke me not in vnto you; I was naked, and ye clothed me not; sicke & in prison, and ye visited me not. Then shall they answere him, saying, Lord, when saw we thee an hungred, or a thirst, or a straun-

Mat. 25. 34. 41. 42. *Why, and how the sentence of the last iudgement shall be pronounced according to workes, see the treatise following.*

stranger, or naked, or sicke, or in prison, and did not minister vnto thee: Then shall he answere them, and say; Verily I say vnto you, in as much as ye did it not, vnto one of the least of these, ye did it not to me. In schooles those that are desirous to take degree, knowing that strict examination shall be made of their sufficiencie, they are wont to studie and labour much in that question and poynt in which they shall be examined and sifted; and so they that are but meanely exercised in an Arte or profession, shall be able to vnfold the difficulties of that one point and question. Now since Christ the Iudge hath foretold, that in the last Doome, (where the question shall not be for degree of momentanie honour, but for the crowne of immortalitie,) the chiefest inquisition shall bee touching Almes and workes of mercie; if we neglect this one worke, may it not be imputed to our owne slothfulnes, if we be repelled in the great and terrible day?

And if they that giue not to the poore shall be so punished; what shall the end be of the oppressour and defrauder of the poore? God will defend the cause of the oppressed and afflicted, and spoile the soule of those that spoile them: and if any remoue the antient bounds, and enter into the fields of the fatherles,

Prou. 22. 23. Prou. 23. 10. 11.

be

he that redeemeth them is mightie, and he will
Jer. 22. 13. defend their cause: saith Salomon. Woe unto him that buildeth his house by unrighteousnes, and his chambers without equitie, using his neighbour without wages, and giving him not for his worke: saith the Prophet Jeremiah. On them that vere the nacdie
Ezek. 22. 29. 31. God will powre out his indignation, and consume them with the fire of his wrath, and render their owne wayes upon their heads: saith the Prophet Ezekiel. Against the kine
Amos. 4. 1. 2. of Bashan that oppresse the poore and destroy the needie, the Lord God hath sworne by his holines, that he will take them away with thornes, and their prosperitie with fishhookes:
Amos. 8. 4. 5. &c. O ye that swallowe up the poore, and ye that make the needie of the land to faile, making the Ephah small, and the shekell great, and falsifying the weights by deceit, that ye may buy the poore for silver, and the needie for shoes: the Lord hath sworne by the excellencie of *Iacob*, Surely I will never forget any of these workes: shall not the land tremble for this? and every one mourne that dwelleth therein? I will turne your feasts into mourning, and your songs into lamentation, and I will bring sackcloth upon all loynes, and baldnes upon every head, and I will make it as the mourning of an onely sonne, and the end

and thereof as a bitter day: saith the Lord by the Prophet Amos. Forasmuch as your treading is vpon the poore, and ye take from him the burdens of wheate, (& his foode, by which he should liue,) yee haue build houses of hewen stone, but yee shall not dwell in them; yee haue planted pleasant Vineyards, but yee shall not drinke wine of them. For the Lord God of Hoasts, the Lord saith thus; Mourning shall be in all streets, & they shall say in all the high wayes, *Alas, Alas*: & they shall call the husbandman to Lamentation, & such as can mourne, to mourning: as it is in the same Prophet, I will come neere to you to judgement, and I will be a swifte witnes against the Sooth-sayers, and against the Adulterers, and against false-swearers, and against those that wrongfully keepe backe the Hirelings wages, and vexe the Widow and the Fatherlesse, and oppresse the stranger, and feare not mee, saith the Lord of Hoasts, by the Prophet Malachy. Goe too now, (saith the holy Apostle Iames) weepe and howle, for your miseries that shall come vpō you. Your riches are corrupt, (your garments are moath-eaten: your gold and siluer is cankered, and the rust of them shall be a witnes against you, & shall eat your flesh, as it were fire: For why, behold the hire of the Labourers, which haue reaped your fields, which

Amos.5. 11.16.

Mal.3.5.

Iam.5.1. 2.3.4.

is of you kept backe by fraude) crieth, and the cries of the which haue reaped, are entred into the eares of the Lord of hosts: ye haue liued in pleasure on the earth, & in wantonnes, ye haue nourished your hearts, as in a day of slaughter.

They must remember this, that deprive the poore of their liuings, that withhold the wages of the labourer, that beguile the needie in bargaining and selling, that smother & suppresse legacies, that are bequeathed to the poore, intreuerting and conuerting them otherwise then the Testators minde was. Let none thinke to thriue thereby; for as the Eagles feathers, if they be laide by the feathers of other birdes they will fret & consume them: so the goods of the poore wrongfully detained from them, will consume & consound the substance of mens wealth & substance. And here is a memorandum for all officers, Collectors, & ouerseers for the poore, that they vse all diligence, plainenes, trueth & sincerity, to gather & dispose the rates for the relefe of the needie, knowing that if they performe not their duties with a good conscience: God is the

Rom. 2. 6. auenger of such things, but if they deale faithfully and carefully, God will recompence them according to their workes.

Thus haue we bene perswaded to be liberall to the poore; by the commandement of God; by the example of the Faithfull; by the reward of mercie; & by the threatnings against the mercifulnes:

cifulnes: and if the incompassionate and flinty harted person shall dayly ponder these things, there is hope, that hereafter he will be mollified, & put on the tender bowells of compassion. When the Cynick begd a talent of Antigonus he answered, that a talent was too much, for a Cynick to beg, & whē the Cynick asked a penie, he answered again, that it was too little for a king to giue. This was shameful & sophysticall cauillatiō, to deuise a meanes how to giue nothing: for he respected the Cynick in the talent, & a king in the pennie, whereas he might haue giuen a pēny to the Cynick, & a talent as he was a king. In these dayes also many will forge excuses, why they restrain their liberalitie frō the distressed, but these excuses are not so soon allowed of God, as deuised of man. For let not the couetous person, that seldom or neuer giues to the poore, say: I haue but little, scarce enough for my self, & mine own family. Giue then after thy state, & giue vō a cheerfull and single hart, & the Lord will respect thee, not according to that ỹ hast not, but according to that thou hast, if there be first a willing mind: for *God accepteth a cheerfull giuer.* He that hath praised the widow, for casting 2. mites into the treasury, hath also promised, *that if thou giue but a cup of cold water in his name, ỹ shalt not leese thy reward.* He ỹ hath nought els to giue, let him

Sen. lib. de beneficijs.

2. *Cor.* 8. 12. & 9. 7.

Luk. 21. 2

Matth. 10 42.

powre forth prayers for them, wishes for their powre & distressed; saying, The Lord deliuer him in his trouble, the Lord keepe him, and preserue him, the Lord blesse him, the Lord strengthen him vpon the bed of his sorrow, and comfort him in his sickenes; and he shall be blessed, that so considers the powre, saith the man of God. So truely saies an ancient Father, That the Alines is not weighed, by the largenes of the things giuen, but by the liberall minde of the giuer. And another saith, If thou canst giue, then giue; if thou canst not, then vse courteous speeches: God reward the inward willingnes, where he findes not outward abilenes: let none say, I haue not to giue; for charitie is not measured by the purse. And another saies likewise; Giue some small thing to him that wants, and yet it shall not be small, to him that wants all things: say, God will not account it small, if thou giue after thy power, account it for a gift, if thou giue comfortable words: *si nihil habes, collacrymare*: if thou haue nothing to bestow, shed teares with him that is in miserie. For, *non solum quæritur quantum, sed & de quanto, & quo animo detur.* The question is not only how much is giuen, but from what abilitie, and from what minde it proceeded. Let not the couetous person, that saith, or neuer giues to the powre, say, before I giue to another, I will first see, whether

Psal. 41. 1. 2. 3.

Chrys.

Aug. in Psal. 103.

Naz. in Orat. de pauper. amandis.

Amb in ep. ad Cor.

ther I shal want my selfe or not. For remember, how the meale in the barrell, and the oyle in the cruyse of the widowe of Zarephta, failed not: though she gaue to Elias, reaming not for her selfe and her sonne. God hath promised, That the liberal person shall haue plentie; and he that watereth, shal also haue raine. And it was excellently said of the second Tiberius the Emperor, when he was reproued for exhausting & spending the treasurie in Almes; That the Treasurie should neuer want monie, as long as there were poore to receiue almes. Let not couetousnes, (which is the roote of all euill: and of which Christ bids vs to take heede & to beware: because a mans life stands not in riches: and which is Idolatrie: for that the anxitious person reposeth in his monie the confidence due to God:) let not couetousnes make vs to distrust the promise of God, or the prouidence of God: for he that hath prouided our mot hers milke to nourish vs, before we were borne: and he that hath clothed vs, & prouided necessaries for vs, that came naked into the world: will not he feede, & succor, & sustaine vs, when we walke in the obedience of his commandements? If we heare the poore, the corne, & the wine and oyle will heare vs: and the earth will heare the caine & fruits: and the heauens will heare the earth, & the Lord will heare the

1. King. 17.

Prou. 11. 25.

1. Tim. 6. 10.

Luk. 12. 15.

Eph. 5. 5.

Hos. 2. 19. 20. 21. 22.

hearts, & marrie vs vnto himselfe for euer, in
righteousnes, & in iudgement, & in compassion,
& in faithfulnes. Let not the couetous person,
that seldom or nere giues to the poore, say, that
he will not giue to the needie, because they are
ignorant in religion, idle, vnruly, theeuish, vn-
thankfull, railers: & therefore that he will fol-
lowe the counsell of the sonne of Syrach, saying,
Eccles. 12. 4. Giue vnto such as feare God, & receiue not a
sinner: do well to him that is lowly, but giue not
Vers. 5. to the vngodly: hold back thy bread, & giue it
not vnto him, least he ouercome thee thereby.
Indeed these are the words of the sonne of Sy-
rach: but what saith he in the same place? He
cannot haue good, that giueth no Almes: and
therefore he speaks apparantly & respectively,
not excluding altogether the needie, (though
lewd) from Almes: but shewing the choice & dis-
cretion in giuing. he bids vs, when we will do
good, to know to whom we doe it. For in libe-
rality a regard is to be had both of the things
Given in Epist. & persons of things, that all be not giue to one,
but somewhat to euery one, whereby we may
doe good to the more: according to that of the
Prophet, he hath dispersed and scattered here
and there, and giuen to the poore of persons,
that here giue first to the good, and then to sin-
ners vnto whom notwithstanding we are bydd-
den to giue, *Nemini bominem fidelem præcludere*,

not

not for ꝑ they are mē, but for that they are sinners. So S. Paul saies, that principally we must doe good to the household of Faith, that is, to the godly: but immediately before he had said, while we haue time, let vs doe good to all men. Gal. 6. 10.

Therefore there must be wisedome, discretion, & choice in distributing our almes. For though Atticus the Bishop of Constantinople, when he sent money to Calliopius the Nicene Priest, to be distributed amōg the poore, did bid him in bestowing the money, not to regard so much as religion in the poore, but only to haue an eye to this, that the needie might be sustained, & not to prefer those that do liue as Christians should liue, yet he adues all, that they should haue most giue to them, that did blush to beg, & not that did make a trade & trafficke to beg, for the filling of their bellies. S. Chrysost. also, prescribing a forme of giuing Alms, saith among other things, that Bountifulnes is to be measured by the need of those ꝑ craue. Niceph. li. 14. ca. 24. Ad Olympiad.

This is ꝑ sume, *It is far better to do good vnto the vnworthy for the sake of the worthy, then not to do good to the worthy, for the sake of the vnworthy.* For what if ꝑ poore do not their duties? will ꝑ therefore not do thy duty? Although in many respects they are not worthy of Alms, yet giue them for Gods sake, for the Commandements sake, for Christs sake, for the veneration of thy faith & godlines. If they cast not giue to you as they ought Nazianz.

faithful beleuers, & people worthy of liberality yet giue to them, as they are men & wome created of the same God, cōsisting of the same substāce, drawing the same ayre: attainted vō the like passions & infirmities, subiect to the same dissolution & death, and due to the same earth, the generall Mother of euery mothers sonne & daughter. Herein shalt imitate thy heauēly father, & be merciful, as he is mercifull, making his Sun to arise on the euil & the good & sending raine on the iust and vniust. The force of which reason is so pregnāt, y it cōpelled euen a Pagan to say, that it is the part of liberalitie to giue to euery one that asketh, & therin to imitate God. If thou doe'lt imitate God (saith he) giue also to the vnthankfull. For the Sun ariseth vpon the wicked, & the Seas are open to Pyrates, & God the good author of things, begins to bestow benefits vpon them that know it not, & holds on to bestow benefits vpō the vngratefull: God ceaseth not to heape vp his blessings onely vō this intent, that he may doe good: let vs therfore imitate him, & let vs giue, though many things be giuen in vaine. Whē thou hast seriously considered the needie, & cāst find in them nothing worthy of relief, yet call to mind, that though they are vnworthy of help yet they were created after the image of God, as thy self were: and therefore weigh whether he deserue succour not for his owne, but for that

Act. 5. 45.

Sen. lib. de beneficijs.

that if the worshippers of the false Gods doe adorne the senseles Images, and bestowe all their pretious things on that which can neither vse it, nor render thankes for it; how much meeter and righter is it, to adorne the liuing Images of the true God, which as they make vse of it, and yeeld thankes; so God, in whose sight we doe good, will both allowe of it, and also reward our pietie? It is to be wished, that when this obiection is cast against the most part of the poore, it might be answered with a single deniall; that it is false and slaunderous. But he should be conuinced by daily experience, that should absolutely denie it. Wherefore as the rich haue bene exhorted, to be liberall to the poore; so the needie are to be admonished, that they endeuour to be worthy of liberalitie, and to be thankfull for charitie & deuotion extended towards them, and to pray for the happie state of their benefactors, and to carrie themselues soberly, and truely, and humbly, and contentedly in their state of life: that so the graces and blessings of God may be multiplied vpon all, both rich and poore, in this life, and at last, we may be all inheritors of eternall blessednes in Heauen, through Iesus Christ our Lord. Amen.

Lib. 6. c. 13. de vero cultu.

FINIS

PITTIFVLL PERSONS LEND TO the Lord.

Prou. 19. 17.

He that hath mercy vpon the poore, lendeth vnto the Lord: and the Lord will recompence him that which he hath giuen.



This golde Aphorisme and sentence of Salomon, the wise king of Israel, is a most pitiful commendation of liberalitie towardes the poore and needie: and therewithall an effectuall exhortation to embrace the same. In which words two things are presented to our consideration: the first is a description of mercie to the poore; what it is: the second is the fruite and profitablenes thereof;

thereof; what it brings vnto vs. If any would knowe, what mercie to the poore is, he heares it called heere, A lending to the Lord: he that hath mercy vpon the poore, lendeth vnto the Lord. If any aske, what commoditie redounds to the mercifull, he heares it here affirmed, That the mercifull giuer of Almes shall be rewarded: The Lord will recompence him that which he hath giuen. So that the wise man mounts by degrees: almes on the poore is no lesing of our goods, (saith he,) but a giuing: it is no giuing away of our goods, neuer to haue them againe, it is but onely a lending of them: it is no hazardous lending of them to a debtor, either beggarly, that cannot repaye, or cruell, that will be bankrupt, or deceitfull, that will defraude his Creditor, or denie his due: but it is a lending to the Lord of heauen and earth, who is both a faithfull God, and therefore will performe his promise made to the mercifull; and an almightie Lord, and therefore is able to recompence what is bestowed on the needie. As if Salomon had thus spoken: Heape not vp treasure in this world, neither fire your hearts on the riches of the earth, which is the broken bag that cannot holde. For if treasure be heaped vp on earth, it is vncertaine;

it

it prouoke enuious eyes; it stirs vp those of a mans owne house, and that conuerse familiarly with him, to endeauour to spoyle him. But if you desire to haue your riches safely kept, why do you desire and seeke mens helpe? The Lord is readie to receiue them, and to keepe them, and to recompence them with large vsurie.

None can take them out of his hands, for he will keepe you and your riches safe: and when he hath done it, he craues not a recompence for keeping, as men doe, but he himselfe will bestow a reward vpon you. If you desire gaine, and wish that your coyne may encrease with great vsurie: behold rare and vnheard of gaine, promised by him that cannot lye; namely, a large recompence from the Lord of Lords.

Men doe oftentimes lend great summes of money, vpon hope of gaine and aduantage; and they take but the word, or the hand of a mortall man, whose breath is in his nostrils: but you that giue to the poore, lend not to men, nor haue not assurance from men, to be repaied; but you lend to the Lord, and you haue his word that abideth for euer, and his obligation and hand writing for repaiment. If some great Prince or Potentate should proclaime a faire, or proclaime, that who-

soeuer

sooner would lend him monie, should in that space receiue againe, not onely the principall summe, and that interest which the laiwe tolerates, but far more, namely twise as much, nay, an . fold: there would be more, when he should heare of this proclamation, that would not presently lend to that Prince as much monie as he had, and if he had none, that would not sell away his possessions, and so procure monie, that he might obtaine that extraordinarie munificence and recompence of the Prince.

But if perhaps the Potentates promise and proclamation should not meete some, but that they would keepe their monies by them at home, and not lend them; they must of necessitie, either be guiltie centures of follie, in neglecting so great gaine, or be conuinced of vntruthfulnes, in not yeelding credit to so royall promises. Wherefore (saith Salomon) since God doth not take away our riches, but preserues them, keepes them for vs, and doth recompence them againe with large and ample vsure; nay, doth promise for temporall and transitorie wealth, eternall and neuer perishing; what excuse can those make, or what pardon can those looke for, that refuse to lend to the Lord, and that regard not the most liberall recompence, which God be-

stowes

strokes on them, that shew mercie and compassion upon the poore and miserable.

And this is the force and meaning of this prouerb of Salomon, which of it selfe is sufficient to stir up tractable and flexible minds, to performe the workes of mercie on the afflicted. But for that good things cannot be spoken too often, nor diligently inough in this last age of the world, Iesus Mercy cald, as it did before the destruction of Ierusalem, according to the words of our Sauiour; it will not be impertinent to amplifie this frequent sentence somewhat more.

Mat 24.

For sith sinne is rooted in the very inwards and intrailes, that sticke deepely in our humane nature, that there must be long time, much labour, and diligence vsed in applying remedies, that they may be removed, without endangering the life: the same we may perceiue in corporall sores, and other diseases and diseases of the soule. For the greatnesse of worldly things hath taken such roote in the minds of many, that it cannot be removed by one or two exhortations, but manifold admonition must be vsed, that at last by often compassing with the armies of godly persuasions, and by loud blowing the trumpets of sincere doctrine, and by bearing the Arke of the word of the Lord, the strong holds and

foxtresses

fortresses of covetousnes may be battered and demolished, like the walls of Iericho. Some write of the Narnentian field, that it is the fairer for raine, and the moister for drouth, and therefore Cicero iested thereupon, saying, that in that place, Raine did cause dust, and sunshining dirt: so there is a generation of people, that will bend contrarie to the force of exhortation, and rowe against ỹ streame of perswasion, and ware worse & worse for admonition. But though dogs bite those, ỹ cast holy things unto them and swine turne backe and rent those, that throwe pearles before them: and though some stop the eares to the charmer, like the deafe Adder, that will not heare the Enchanters voyce, charme he never so cunningly, and though some are those shrubborne sinners, that will neither lament, when they heare weeping, nor daunce, when they heare piping, that is, that regard neither the sharpe menaces of the lawe, nor the sweet comforts of the Gospell: yet wisedome is iustified of all her children: and they that are endued with the grace of Gods spirit, will hearken to the statutes and voyce of the Lord, and will say with the holy Prophet, when they are reproved, Heale vs, ô Lord, and we shall be whole: saue vs, and we shall be saued: conuert vs, and we shall be conuerted.

Ioſh.6. *Plin.l.18. c.4.*

Matt.7.6.

Pſal.58. 5.6.

Matt.11. 16.19.

Ier.17.14 & 31.18.

The

The forme of Diogenes supplication when
Laer. l. 6. he began, was this: If thou hast before this
time giuen to any, giue also to me; but if thou
neuer gauest to any, begin now with me:
wherebie he meant, that he was in the case of
other beggars, and therefore desired, that he
that gaue to euery one, would also giue to
Diogenes: and that it was time for him that
was so niggish as to giue to none, at length
to begin to giue somewhat. The same sup-
plication of beggars may be vsed in our age:
and therefore, that we may either learne at
length to lend to the Lord, and amend our
backwardnes, or else persuere in liberalitie,
and haue the good worke confirmed, which is
already begun in vs: it shall be declared, first,
why we must giue to the poore: secondly, to
what poore we must giue: thirdly, how, and
after what manner we must giue.

First why we must giue.

We must haue compassion on the distres-
sed, to declare, that we haue loue: and who
knoweth not, that euery Christian must en-
tertaine loue and charitie? For if the most
excellent things are to be embraced, as they
are indeed: what is more excellent then loue?
1. Cor. 13. 1. 2. 3. 8. They that speake with the tongues of men
and Angels, and haue not loue, are as sound-
ing brasse, or a tinckling cymball: they that
haue the gift of Prophesie, and know all se-

crets,

crets, and all knowledge; yea that haue all faith, so that they can remoue mountaines, and haue not loue, they are nothing: they that giue the poore with all their goods, and giue their bodies, that they be burned, and haue not loue; it profiteth them nothing. When prophecying shall be abolished, and tongues cease, and knowledge vanish away; and when faith and hope shall be determined and ended; namely, when our soules shall come to that blessed life, then loue shall still remaine: for loue doth neuer fall away. Can there be any vertue comparable to loue, that is the soule and life of other vertues, and that surmines and liues after other vertues doe cease and are abolished? He that hath mercie on the poore, makes it manifest, that he hath loue; and that he loues, not in word and tongue onely, but in deed and truth. For to say, that we loue our brethren, and yet not to giue to their necessities, is that cold charitie, which Saint Iames reprehends, when he saies; If a brother, or a sister be naked, and destitute of daily foode, and one of you say vnto them, depart in peace, warme your selues, and fill your bellies: notwithstanding ye giue them not those things which are needfull to the body, what helpeth it? This colourable loue, is like faith without workes and a

1. Ioh. 3. 18.

Iam. 2. 15, 16.

painted fire without warmth, and a counterfait streame without moistnes; and a tree full of leaues without any fruit. Therefore to shew, that we are not void of so rare and excellent a vertue, as loue is; we must haue mercie on the poore. Againe, we must shew mercy on the poore, because we haue obtained mercy our selues; and because when we loue the brethren, we declare, that we loue God. Who is there, that will not loue God; who made vs of nothing: redeemed vs, when we were vtterly lost; preserueth vs daily, and powreth vpon vs his innumerable benefits? He that loueth not, knoweth not God: for
1. Ia. 4. 8. God is loue: saith S. Iohn. He vseth a most forcible word, when he cals God loue: it is far more, then if he had said, God is mercifull; God is kinde and gratious; God is gentle and amorable, God loues vs infinitely. God (saith he) is loue it selfe. If God then so loued vs, ought not we to loue him againe? Euery one will heere answere; I loue God: yea but
1. Iob 3. 17. note what the blessed Apostle saith; Whosoeuer hath this worlds good, and seeth his brother haue neede, and shutteth vp his compassion from him, how dwelleth the loue of God in
1. Iob. 4. 20. him? If any man say, I loue God, and hate his brother, he is a lyar: for how can he that loueth not his brother, whom he hath seene,

loue God, whom he hath not seene? By this shall all men know, that ye are my disciples, if ye haue loue one to another: saith our Sauiour Christ. Seruants and souldiours are knowne of what retinue and armie they are, by their badge, cognizance, and colours: loue and compassion is the true badge and cognizance of Christianitie: therefore let vs weare these cognizances and colours, that we may be knowne to be the seruants, and souldiours of our Maister Christ Iesus. As the sonnes of great and rich men doe weare golden ouches and iewels about their necks, (saith S. Chrysostome) and doe not put them off, but carrie them alwaies about them, as tokens and testimonies of their discent and nobilitie: so let vs put on, and still carrie about vs the tender bowels of compassion & mercy, shewing our selues to be the sonnes of a mercifull father, of whom we haue receiued vnspeakable blessings: specially, since this our mercy will shew, that we loue God, and dwell in God. *Ioh. 13. 35.* *Hom. 36. de eleemos.*

Againe, wee must haue mercie on the poore, because we are members one of another; and we that are many members seuerally, yet are but one body in Christ. We see plainely, what an harmonie, sympathie, and agreement there is in our bodie: *1. Cor. 12.*

For if one member suffer, all suffer with it; if one member be had in honor, all the members reioyce with it. There is no deuision in the body: but God hath so tempered the body, that the parts should haue the same care, one for another. The body is not one member, but many: If the foote would say, because I am not the hand, I am not of the body; is it therefore not of ꝑ body? If the eare would say, because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But God hath disposed the members euery one of them in the bodie, at his owne pleasure: for if they were all one member, where were the bodie? But now are there many members, yet but one body. And the eye cánot say to the hand, I haue no nede of thée: nor the head againe to the foote, I haue no nede of you. Euen so, since Christians are all members of one body in Christ, one depending vpon the other, and one hauing an interest in the other; let vs weepe with them that weepe; and reioyce with them that reioyce; let the learned instruct the ignorant; let the wise giue counsell to those that want experience; let the healthy comfort the sicke; let the strong beare with the weake; and let them that a-

Verse. 14. 15. 16. &c.

bound,

bound, supply the want of those that need.

Againe, we must haue mercie on the poore, because in releeuing the poore, we relieue and succor Christ himselfe: who accounts that giuen to himselfe, that is giuen to his afflicted members; & who will reward it plentifully, as giuen to himselfe. If Christ should come into our houses poore and naked, hungrie and thirstie, sicke and harborles; who would not extend his deuotion vpon him? But Christ sits at the right hand of God in heauen; and he hath left the poore among vs into the end of the world; and he sends them as his Bailiffes to take vp his rents and reuenues of mercie; and if we denie it to them, we denie it to Christ himselfe; & if we deliuer it to them, they are a sufficient quittance and discharge of themselues. Many refuse to paie rent to these poore Bailiffes, and rather repell them for their nakednes, and scrue them for their deformities, deformities, and diseases of body, then receiue and entertaine them. But who made them distorted, deformed, and loathsome for their boyles and infirmities? was it not the highest Ruler of heauen and earth, that hath power to inflict that punishment vpon many, or all; that he inflicts vpon any, or some? He that mocketh the poore, reproacheth him that made him; but he that *Prou.* 17. 5. & 14. 31.

hath mercy on the poore, honoureth God, saith Salomon. Howsoeuer some leath and contemne the poore; yet the faithfull poore are most pretious and deere in the eyes of Christ. It is written of Lawrence, that constant Martyr and worthy Deacon of the Church of Rome, that when the Tyrant demanded the treasure of the Church, expecting chalices, candlesticks, and other ornaments of gold; he gathered the poore of the citie, the lame, the maymed, the leapers, the attainted with manifold maladies, that were relieued by the Almes of the Christians, and shewed these to the Tyrant, as the riches of the Church; but when the Tyrant disdainefully frowned, and abhorred those filthie people, Lawrence told him, that they were the beautie, and wealth, and gaines of Christs church, and that though they were ragged and vnseemely now in the eyes of men; yet they should one day shine in incomparable glorioufnes before the throne of God; and that they were not to be detested for their outward infirmities of body, since the inward soules, and diseases, and vices of him and other worldlings where far more odious & loathsome. Swelling pride (saith he) is worse then the dropsie: pinching couetousnes is worse then the gowte, or crampe: filthy incontinencie and fornication, is worse then

Prudent. Peristeph. in Laurent.

dirtie

sirtie sinnfulnes: boyling ambition is worse then a burning feuer: an vnbridled tongue is worse then an itching soare: malice and enuie, is worse then a putrified impostume: superstitious Idolatrie is worse then the Kings Euill.

Peccante nil est tetrius,
Nil tam leprosum aut putridum;
Crudus est cicatrix criminum,
Oleoq; vt antrum tartari:

There is nothing so foule, so leprous, so rotten, as a sinner; the scar that remaines after the wound of iniquitie is neuer whole, but still fresh and rawe, and smels like the den and dungeon of Hell.

To leaue Lawrence: marke what Christ saies in the 25. of Matthew, and see, whether he doe not there most liuely demonstrate and shew, what he accounts of the faithfull poore, and what estimation he makes of Almes bestowed on them: for there he saies, that when the sonne of man commeth in his glorie, and all the holy Angels with him, then shall he sit vpon the throne of his glorie: and before him shall be gathered all nations, and he shall separate them one from another, as a shepheard separateth the sheepe from the goates: *Matt. 25. 31. &c.*

and he shall set the sheepe on his right hand, and the goates on the left: Then shal the king say to thē on his right hand, Come ye blessed of my father: take the inheritance of the kingdome prepared for you, from the foundation of the world. For I was an hungred, and ye gaue me meate. I thirsted, and ye gaue me drinke; I was a stranger, and ye take me in vnto you: I was naked, and ye clothed me, I was sicke, and ye visited me: I was in prison, and ye came vnto me. Then shall the righteous answere him, saying, Lord when saw we thee an hungred, and fed thee? or a thirst, and gaue thee drinke? and when saw we thee a stranger, and toke thee in vnto vs? or naked, and cloathed thee? or when saw we thee sicke, or in prison, and came vnto thee? And the king shall answeare, and say vnto them, Verily I say vnto you, in asmuch as ye haue done it vnto one of the least of these my brethren, ye haue done it to me. How terrible shal the day of Iudgement be, to those that are not perswaded that Christ shall bee as well their absoluer and acquitter, as their Iudge & censurer? For the day of the Lord will come as a theefe in the night, in the which the heauens shall passe away with a noyse, and the elements shal melt heate, and ẏ earth with the workes that are therein shall be burnt vp:

2. Pet. 3. 10.

and

and in that great, and generall, and Imparti-
all Iudgement, the booke of all offences shall
be layed open; the Graue Death, and Hell,
shall yeeld forth all that are in them; all cor-
ners shalbe swept, and all plaites and wrin-
kles shalbe vnfolded; the Sunne shalbe dar-
kened and the Moone eclipsed, and the starres
shall fall from Heauen; Christ the Iudge of
quick and dead, shall take in hand the glitte-
ring and two-edged Sworde, being readie to
throw the Thunderbolts of his fierce wrath;
and the vnfaithfull and vngodly shalbe driuen
to such straites and extremitie, that they shall
crie to the Hills, Fall on vs: and to the Moun-
taine, Couer vs: and to the Waters, Swallow
vs vp. Happie are they that may stand then
boldly in that day: but that loue their poore
brethren, shall haue boldnes and confidence in
the day of Iudgement: For as hee is, so are
wee in this world, (saith the Apostle; that is, 1. Iob. 4.
GOD will not condemne those that are like 17.
himselfe; but the mercifull in this world are
like to God: for God is mercifull and gracti-
ous: and therefore the mercifull neede not to
feare the sentence of condemnation.

And wee must marke, that CHRIST will
say, Take the inheritance of the Kingdome:
For I was an hungred, and ye gaue me meate.
He will not say, enherite the kingdome of hea-
uen,

nen because ye haue prophecied in my Name, & cast out diuels in my Name: For many that shall say to in the last day, shall heare this Answere; I neuer knewe you; Depart from me, yee that worke iniquitie: Neither shall Christ say, enherite the kingdome, because you haue not coueted your Neighbors goods: because you haue not committed fornication: because you haue not defiled your handes with blood: although the anoynting of these thinges be necessarie for Christians; for Fornicators, and murtherers, and vncleane persons, and coueitous persons, shall not possesse the kingdome of God. Neither shall Christ say to Abel, because thou hast suffered for righteousnes; to Noah, because thou hast built the Arke, for the worldes preseruation; to Abraham, because thou hast offered vp thy Sonne; to Moses, because thou hast published the law; to Peter, because thou wast Crucified; therefore inherite the kingdome of heauen: But Christ shall only say, enherite the Kingdome, because yee ministred to the poore Saintes in their necessities. Which words of our Sauiour, must not be so taken, as if Almes, or any other of our workes did merite eternall life.

Mat.7.23

Gal 6.21.

Almes merite not, and why

For the Scripture expressely teacheth, that our Election is of grace; and if it be of grace, it is no more of workes; or else were grace, no

more

more grace: but if it be of workes, it is no more grace: or else were worke, no more worke: Rom. 11.5. and the scripture teacheth, that we are saued by grace, through faith, and not of our selues, it is the gift of God: Eph. 2.8. and the scripture teacheth, that Christ by his merite hath sufficiently obtained for vs eternall life, in that he gaue his life for the ransome of many: Matt. 20.28. and the scripture teacheth, that Christ being an high Priest of good things to come, by a greater and a more perfect tabernacle, not made with hands, neither by the blood of goates and calues, but his owne blood entered once into the holy place, and obtained eternall redemption for vs: for if the blood of buls and of goates, and the ashes of an heifer, sprinkling them that are vncleane, sanctifieth as touching the purifying of the flesh; how much more shall the blood of Christ: which through the eternall spirit offered himselfe without fault to God, purge our consciences from dead workes to serue the liuing God. Heb. 11.12.13.14. This doctrine clearely taught in holy scripture, vtterly excludes boasting on our part, in the matter of saluation.

mention is made of workes of mercie in the last iudgement

For that anie worke of ours may merite; first it is required, that it be freely our owne,

owne, and not due to him, to whome it is performed: but whatsoeuer good we doe, it is only some parte of our dutie, which wee owe to God: For when we haue done all those things which are commanded vs, we must say, we are vnprofitable seruants; wee haue done that which was our dutie to doe: And, who hath giuen to the Lord first, and he shall be recompenced; and, we are debters, not to liue after the flesh, but after the spirit.

Luk. 17. 10.

Ro. 11. 35.

Rom. 8. 12

Next it is required, that our worke, or gift that we offer, be profitable and commodious to him, of whom wee merite: but no action or worke of ours, can bring any commoditie to the Lord: For the Prophet sayes; My well doing extendeth not to thee ô Lord: And the Temanite, Iobs friend, sayes; May a man be profitable vnto God, as he that is wise, may be profitable to himselfe? Is it any thing vnto the Almightie, that thou art righteous? or is it profitable to him, that thou makest thy wayes vpright? Or what things wants God, that is in our power? Is it the beasts of the Forrest? or the fowles on the Mountaines? or the wilde beasts of the fielde? If I be hungrie, I will not tell thee, saith the Lord: for all the world is mine, and all that therein is.

Psal. 16. 2

Iob. 22. 2. 3.

Psa. 50. 12

Thirdly, it is required, that the thing done, or offered by vs, be equivalent and answerable

in price and dignitie, to that which we receiue againe, and which hee (at whose handes we merite) rewards vs withall: but no workes of ours are coūternailable, and meete to be laid in the balance against Saluation and eternall life, which we receiue of God: For what proportion can there be betweene our workes and eternall life? which made the blessed Apostle to conclude and count, That the Afflictions of this present time, are not worthy of the glory, which shall be shewed vnto vs. So that our almes and workes of mercie can merite nothing with God, and the eternall inheritance is the free gift of God. *Rom.8.18* *Rom.6.23* *Charisma.*

And therefore, when the Scripture sayes, that God shall render to euery man according to his workes; and that Christ shall pronounce the sentence of the last Iudgement, after the workes of mercie done, or not done, by the sheepe and goates; The meaning is not, that workes are the causes that doe merite saluation: but that the Elect shalbe rewarded according to their workes: not as if they were the causes of life and reward; but as they are vndoubted effects, arguments, and declarations, giuing true testimonie of the causes, both of the one and the other. For the true and onely causes of life and recompeace, are the decree of God from euerlasting; and his calling of vs *Psa.62.13* *Matth.16 27.* *Ro.2.6.* *Renel.22. 12.*

to life, and iustifying of vs, at the due time.

For in that Christ, when he calls the Elect, and sends them into possession of eternall life, sayes vnto them, Come yee blessed: These words shew sufficiently the cause of their sending into eternall life to bee, for that they are blessed with all spirituall blessings in Christ, and freed from the curse of the law, and heires and sonnes of God by his free promise, & consequently called and iustified: For Adoption, and Calling, and Iustification, are partes of that blessednes, which in due season shalbe reuealed: And therefore whom Christ first called (Blessed of his Father,) he calls after, Righteous: and he calls the kingdome of heauen an Inheritance.

Eph. 1. 13
Gal. 3. 14.
Matt. 25. 34. 37.

Neither must wee suppose, when Christ sayes, (For I was an hungred;) that hee yeldes a reason of the blessednes of the Elect, that it doth flowe from their almes & works: but the reason is drawne from the effects, that demonstrate the cause, and beare infallible record thereof: As though our Sauiour should say thus: Goe into Heauen; because yee are blessed, and ordained to the kingdome of heauen: For by your almes and works of mercie you haue giuen plaine testimony, that you are blessed and prepared from euerlasting to that heauenly kingdome. Why then say-

eſt thou) doth he pronounce the ſentence in the laſt doome, after workes: becauſe workes are more perſpicuous, & better knowne vnto vs; as effects are better knowne, then the cauſes: For God will haue all things in the laſt iudgement to be apparent and manifeſt to our ſenſes; that true and liuely Faith maybe diſcerned by her natural properties and true fruits; leaſt otherwiſe the maſke & vizard of Faith, ſhould be pretended in ſtead of true and effectuall Faith.

And Chriſt ſpeakes onely of the workes of mercie, not to ſhew the cauſe of ſaluation; but to commend thoſe workes vnto vs; and to excite and encourage vs, to performe & embrace them the more readilie, in that our labour in the Lord, & in the workes of godlines, ſhall not be fruſtrate, or loſt; & to ſhew, that the inheritance & poſſeſſion of heauen pertaines onely to the Sonnes of God. For who ſo much proue themſelues to be the ſonnes of God & to be like vnto him, as the mercifull doe? Therefore Chriſt ſayes, Bee yee mercifull, as your Father alſo is mercifull: And when he calls the Elect to the poſſeſſion of Heauen; hee ſayes, Luk. 6. 36.
Come inherite the kingdome, as your owne, and duely belonging vnto you, by right of inheritance: For the Sonnes of GOD, ought alſo to inherite the Kingdome of God.

Where-

Wherefore if wee will haue mercie, we must shewe mercie: for there shalbe condemnation
Iam. 2.13 merciles, to him that sheweth no mercie.

2. *To whom wee must giue.*

Next, wes must impart our Almes, and woorks of mercie, vpon all those that shall bee in neede of helpe. For wee are commanded to loue our Neighbour as our selues: and who is our Neighbour? but hee that may be succoured and ayded by vs, in his distresse, of whatsoeuer state, sorte, or condition hee be.
Luk. 10. 29. This Christ proues, by the example of him that fell among Theues, and was wounded, and robbed, and therefore was to be comforted by anie that should finde him in that pitifull plight: Howbeit the Priest and the Leuite, that passed that way, did disdainefully neglect to afforde him reliefe, vpon a false supposall, that hee was not ioyned to them by the band of Neighbor-hood; and onely the Samaritane, considering his lamentable case, did esteeme him for his Brother and Neighbour; & therefore executed on him the offices of kindnes and
Lil. 6 c. 11 Charitie. For this cause, Lactantius iustly calls the saying of Plautus detestable, when he sayes,

Male meretur, qui mendico dat, quòd edat:
Nam & illud, quod dat, perit;
Et illi producit vitam ad miserias:

That is, Hee doth ill, that giues meate to a beg-

beggar, for that he giues is lost; and hee prolonges the miserable life of the beggar.

Indeed the couetous and Machiauilian miser is very ingenious to deuise such reasons, that he may pretend some colourable excuses, why he hardens his hart, and turnes his eyes, and refraines his hands from imparting out of his superfluitie, on the wants of the poore. But we ought not to deuise such causes, why we should withholde our bountie; rather we ought to regard the commaundement of our gratious God and Lord, who commands vs, not to turne our eies from our owne flesh, that is, from the poore: who are made of the same substance of which our selues are. And therefore worthilie also Lactantius reprooues that speech of Cicero: Namely, That wee must often giue of our goods vnto men that neede, if they be meete to receiue: and he checks it, saying, *Quid personas eligis? quid membra inspicis? pro homine tibi habendus est, quisquis precatur; idcò quia te hominem putat:* Why doest thou chuse persons? why doest thou behold the parts of the bodie? whosoeuer begges of thee, is to be accoũted a man by thee, because hee accounts thee a man. And elsewhere hee sayes, *Vbicunq; homo desiderabitur, ibi exigi officium nostrum putabimus:* Whereseoeuer the helpe of man shall bee needefull, there let vs

Ibid. apud Lactant.

Li. 6. c. 12

thinke, that our dutie is required.

For as hee that doeth any worke, considers in his minde the person of him, for whose sake hee doth it; So hee that writeth an Epistle, wherein hee salutes his friend, as long as he is writing, hee sees in his thoughts the person of his friend, to whom he endites the Epistle: So an Artificer that holdes his worke in his hand, alwayes thinkes on him that committed the worke vnto him, that it may be finished accordingly as he enioyned: in like manner, he that doeth Almes for Gods sake, doeth respect the person of none in his heart, but of God, for whom he doth it.

Chrys. in ca. 6. Mat.

Chrys. ser. de penit.

Consider how the Lord, when many daily blaspheme him, and commit Fornication, and theft, and diuerse enormities, yet hee ceaseth not to be Bountifull; but to declare his mercie, hee sendes on them his common Sunneshining, his common Raine, his common fruits of the earth: so doe thou also: and while there is time of mercie, helpe the poore, feede the hungrie, succour the afflicted, and cast aside curious enquirie.

Hier. in Epist.

Whether the distressed bee a Priest, or a Cosen, or of acquaintance; *Nihil in illo aliud consideres, nisi paupertatem*: Take notice of nothing in him, saving of his povertie: Giue in simplicitie to all that neede; not respecting

to

to whome, but for whose sake thou giuest.

It was well answered of Aristotle, when he was blamed, for giuing to a miserable person, yet wicked; that he pitied not the manners, but the man; and that he gaue not so much to the Man, as to the nature of man. *Laert. lib. 6. cap. 1.*

Shall I, (will some say) maintaine those that haue liued wickedly? shall I be liberall to those that shew small godlines or religion? shall I not passe by the vnworthie?

Indeede the best are to be best relieued, and most succoured; the faithfull and zealous are to be preferred before the irreligious and prophane: They which in their youth, haue been honest, true, sober, and painefull, if they fall into penurie and scarcitie, they are to bee better prouided for, then those which haue bene Lyerers, Drunkards, inciuill, and inordinate persons: as Saint Ierome sayes well, that We must haue regarde of Christs substance, that we doe not foolishly waste it; that is, that wee doe not with inconsiderate iudgement, giue the goods of the poore, least (as the wise man saide,) *Liberalitie be lost by liberalitie.* *In Epist. ad Paulin.* And we may deseruedly say to the lowtering & sturdy beggar, if is able, not willing to get his liuing, by his own paines & labour, as that *Lacedemonian* said, when a certaine beggar asked him what of him, If I giue thee ought (saith he) *Plutarc. in Lacon.*

thou wilt continue the longer a beggar; For hee was the cause of his thy reprochfull life, that first gaue vnto thee, and made thee vile. But yet howsoeuer the poore fall into want, if they suffer want indeede, none are to bee neglected.

But for that the Obiection of the vnworthines of the poore, and debarres many from Liberalitie; Let vs note the full Answere thereunto, vttered by the Golden mouthed Father, in his serene Homilie of the beggar Lazarus: these are his words: If it bee the worst person that lacks and wants necessarie sustenance, let vs supplie his needs. For so Christ commanded vs to doe, saying, Doe good to them that hate you, & pray for them which hurt you, and persecute you; that you may be the children of your Father that is in Heauen: For he maketh his Sunne to arise on the euill & the good, and sendeth raine on the iust & vniust. The mercifull man is an Harborow for those that are in necessitie: & an harborow receiues all that suffer shipwracke, and frees them from dāger: be they good, be they bad; bee they of what sort soeuer that are in dāger, it receiues them into it bosome. Eūe so thou, when thou seest on earth a man falne into the shipwrack of pouertie, censure him not, enquire not after his deeds, but ease his misery

Chrysost.

Matth. 5. 44. 45.

Why

Why doest thou procure thy selfe more busines then is needfull? God hath freed thee fró all this curiositie. What excuses & delayes would many make, if *God* had cómanded vs to search out the life & cóuersation of the poore, & then to shew mercie on them? But now *God* hath eased vs of all this care. Why then do we plucke vpon vs vnnecessary cares? It is one thing to be a Iudge, another thing to be a mercifull man. When we giue an Almes, though it be to the vnworthy: yet it is an alms. If we be curious about the vnworthy, perchaunce also the worthy may escape vs: but if wee giue to vnworthy, both the one & the other will come to our hands. So it came to passe to *blessed Abrahã*. For *hee not being inquisitiue touching those that came by, & to his house; at length hee lodged Angels also vnawares.* Let vs follow *Abraham*, & *Lot* also descended fró the same stocke; who so diligently imitated the munificencie of his Ancestour *Abraham* that he sayes of himselfe, *My dore was opẽ to euery one that came: it was not open to one, & shut to another, but it was open absolutely to euery one that came.* So let vs do without curious examining of the needy. It is ỹ pouertie of a beggar that deserues an almes; & whosoeuer brings this pouertie vnto vs, let vs respect no more. We giue not to the manners, but to the man; neither doe we shew compas-

Gen. 18. 3. *Heb.* 13. 2

Iob. 31. 32

sion on any, for his vertue, but for his miserie: that our selues may obtaine the mercie of our Lord, and that our selues being vnworthy, may receiue kindnes.

Math.7. 1.2. For if we will narrowly and precisely search and seeke out the worthines of our fellow-seruants; so will God also deale with vs: for as we iudge, so shall we be iudged again, saith Christ. And thus far out of Chrysostome, to whō we must giue. Now as Paul requires ỳ the rich be charged, that they be not proud, nor repose assurāce in wealth; but that they be liberall and abounding in good workes, & willing to bestow & cōmunicat, whereby they may lay vp in store for thēselues, a good foundation, against ỳ time to come, and obtaine euerlasting life: so there is a charge also to be deliuered to ỳ poore. And what is it but this? That if they will haue the worthier sort to contribute to their necessities, they must remoue and take away one of the greatest stops and hinderances of liberalitie, which is, their owne vnworthines. *1.Tim. 6. 17.18.19*

They must shew their humilitie towardes their benefactors, & returne thanks for reliefe, not craning alms as their inheritāce & rents, and exposturlating & murmuring, if they cānot haue their humors fed. They must lay aside ignorance, & grow daily in the knowledge of God; first learning the grounde & foundation of all

points

points of Christianitie themselues, & the bringing vp their children & people in the Catechisme & feare of the Lord. They must resort diligētly to the house of God, and pray for the good state of the kingdome, and for the prosperitie of those that succour them; & when they come to the doore to beg, they must pray for the happines of that house; & if they refuse to pray, or cānot pray, they are vnworthy of an almes: Nay, it were not amisse to withdraw almes from those that are vnwilling, or vnable to pray. They must be diligēt to apply themselues to the doing of that work & labour, which they cā do, and educate their children in painfulnesse, industrie, flieing idlenes, the true breeder of many beggars. And they must forbeare, and refraine their hāds frō picking, purloyning, & spoyling of mens cōmodities; which because oftētimes they doe wōut Conscience, good manners, or feare of God, they harden the hearts, & tye the hāds of manie, frō bestowing their liberalitie vpon them. If the poore shall thus reforme themselues, it is not to be doubted, but the Lord will moue the Rich to bee compassionate towardes them.

As for the manner, how wee must giue our Almes: wee must giue with a sincere and good Conscience; not with Hypocrisie, and ostentation to winne praise of the world. 3. *How we must giue.*

So our Sauiour teacheth, whē he saith; Take heed that ye giue not your almes before men, to be seene of them, or else ye shall haue no reward of your Father, which is in heauē: therefore when thou giuest thine Almes, thou shalt not make a trūpet to be blowne before thee, as the Hypocrites doe in Synagogues and in the streets, to be praised of men; *Verily I say vnto you, they haue their reward: but when thou doest thine almes, let not thy left hād know what thy right hand doeth, that thine almes may be seene in secret; & thy father that seeth in secret, he will reward thee openly.* In which words of our Sauiour, we are to note, that a good thing may be done, and yet it may not be well done: and therefore that old saying is not erroneous, that *Aduerbia are better the Verbs*: that is, that God respecteth more, how a thing is done, thē that it is done. If the worke be not cōmanded of God, but done vpō the inuētion of mans phantasie, & supposed good intent, God will say, *Who hath required these things at your hands?* If the worke proceed not from a sincere faith, to manifest it before men; (since Faith is as *the shekel of the Sanctuarie* by which euery thing vowed & Consecrate to the Lord was to be weighed), it will at last be found true, that *Whatsoeuer is not of Faith, is sinne*: and that *without Faith, it is not possible to please God.* If the worke be done, to haue a Name blowne

Matth. 6. 1.2.3.4.

Prætant Aduerbia Verbis.

Isai. 1.12.

Leui. 27.3

Rom. 4. 23.

Heb. 11.6.

blowne abroad with the trumpet of mans praise; and not to honour and glorifie God, but our selues; our Sauiours censure is past vpon it, as vpon the almes of the glorious Scribes, Pharises, and Hypocrites; that when the giuers and doers of such almes and workes haue the commendation of men, which they hunted and sought after, they haue their reward; and all the reward which they shall haue: for God is not pleased, nor appeased with such workes.

And it seemeth, that the very Ethnick Philosopher had an eye to this abuse in giuing, when he said, That he that reioyceth and braggeth in giuing, hath disease and a fault in giuing. *Nósos echei, chairein didous. Epicharm*

Besides this, we must giue with a chéerefull minde; not vnwillingly, and grudgingly. And to teach this, in old time they fained, that there were three Graces, which signified liberalitie: and the one was named Aglaia, that is, clearenes; the second Euphrosine, that is, gladnes; the third Thalia, that is, pleasure: whereby was meant, that gifts must be bestowed, chéerefully, ioyfully, and pleasantly. The Philosopher writes therefore excellently, when he saies; That as it is a sauage cruelty, to protract punishment; so the gift is the more acceptable, that is quickly bestowed: *Sen. de benefic.*

and

and as in darts, there is one and the same nature and force of the yron; but the ods is infinite, whether they be flunge forcibly, or faintly; so there is difference in that is giuen; how it is giuen; whether speedily, or sparingly. When one (saith he) confers but little vpon me, yet it is to be esteemed; because he could doe no more: but when one giues much; yet with doubting, yet with delaying, yet with murmuring, yet with pride, he conferd it vpon his owne ambition, and not vpon me. **Moreouer, we must giue bountifully and liberally; not sparingly, and pinchingly; accounting all that lost which we giue; and all all that to much which we bestowe.** This let vs remember, that he which soweth sparingly, shall reape also sparingly; and he that soweth liberally, shall reape also liberally: as euery man wisheth, (and freely determineth) in his heart, so let him giue; for God loueth a cheerfull giuer.

2. Cor. 9. 6. 7.

If thou say, that thy abilitie is but small, and therefore thou canst giue but little: giue then after thy abilitie; if thou abound, giue abundantly; if thou hast but little, bestow accordingly. For when Salomon **saies;** Let thy fountaines flow foorth, and the riuers of waters in the streets; but let them be thine, euen thine onely, and not the strangers with thee:

Prou. 5. 16. 17.

be

he meaneth, that our inheritance, goods, and possessions must be thriftily dispensed and disposed, for the necessarie vses of vs and ours: yet for all that, that we must bounteously helpe the needie, without great and notable endamaging of our selues, and those that depend vpon vs. And this moderation S. Paul commands to be kept in giuing, when he saies, That other must not be eased, & we grieued; but our abundance must supply the lacke of others. And the truth of an almes consisteth not, either in the partie to whom we giue; whether he be good, or bad; so he be needie and miserable; nor the quantitie of that is giuen; whether it be much, or little; but it consisteth in our selues; namely, with what minde we giue. The rich may giue much, and they of slender abilitie may giue little; and yet the gift of the rich may not be worthy of the name of an Almes; and the gift of the meaner sort may be iustly called an Almes. Whosoeuer shal giue but a cup of cold water to drink, (and what is lesse) to a faithful poore person, in the name of Christ, and for Christs sake, shall not lose his reward. And who knowes not Christs verdict of the two mites of the poore widowe? For when he saw the rich men cast their gifts into ỳ treasurie, and a certaine poore widow also to cast in thither two mites; he

2. Cor. 8. 13.

Mat. 10. 42.

Luk. 21. 1. 2. 3. 4.

he said, Of a truth I say vnto you, that this poore widowe hath cast in more then they all: for they all haue of their superfluitie cast into the offrings of God, but she of her penurie hath cast in all the liuing that she had. Therefore it is not the quantitie of the gift, but the minde and the manner of the giuing, that is respected of the Lord.

But perhaps some will say, I haue wife, children, and familie my selfe: why should I giue? I know not what want I and mine may haue: I haue people of mine owne to maintaine.

The rather for this cause thou must releeue the poore, that by a small portion which thou giuest, nay lendest to the Lord, thou maiest prouide his blessing and fauour for thy wife and familie after thy departure. If thou wilt haue care for thy familie and children, canst thou doe it better, then in leauing them sure bonds and obligations of debt, not confirmed by the hands and seales of mortall men, but by the vndoubted promise of the king of kings and Lord of Lords? The Apostle proues out of the Psalme, that he that spareth abroad, and giueth to the poore, his benevolence shall remaine for euer, and be euerlasting, and he shall neuer want to giue to the poore: For God 2. Cor. 9. 9. that giueth seede to the sower, will minister likewise

likewise bread for foode, and multiplie the seede, and encrease the fruit of his benevolence.

And the same Apostle elsewhere wils vs, not to be wearie of well-doing; For that in due season we shall reape, if we faint not. In which places, he compares the bestowing of almes and relæfe on the poore, to sowing and sparing of graine vpon a fruitfull soyle. And S. Chrysostome saith well; *Semen vocat ille eleemosynam, quia res hæc non tam sumptus est, quam reditus*; Almes is called seede, because it is not so much a charge, as a reuenue. If corne (saith he) be shut vp close in the house of the husbandman, it encreaseth not, but is consumed of vermine: but if it be sparsed on the ground, it is not onely kept safe, but also encreased: so the wealth that is shut vp in chests, and kept vnder locks and bars, some flies from the owners, but if it be distributed in liberalitie to the afflicted, it remaines not onely surely kept, but riseth also to more encrease.

Gal. 6. 9.

Deuteron. 7 ser.

He that hides his treasure vpon earth, and sends it not by liberalitie to heauen, doth as if an husbandman should take seede, and not sowe it on fertile soyle, but scatter it into the water, where he can neither enioy it, nor preserue it from corruption. For where seede is

Chrys. hom. 9 in Matt.

Id. hom. 5. in Matt.

fitly sowne, there followes multiplying of fruits.

And if thou find a fat and fruitfull ground, thou wilt not only manure it, and till it plenteously with thine owne sæde, but thou wilt also borrow sæde of other; & reckon it a great losse, if thou shouldest be sparing in tillage thereof: since then if thou be liberall to the poore, thou sowest on a field, that will yæld encrease with manifold vsurie, linger not, nor procrastinate, but vnderstand this, That by sparing thou shalt leese, and by sparsing thou shalt gather. When we sow our sæde, we doe not so much looke vpon the emptying of our barnes, as hope for the fruitfull harnest to come: and that also when we are vncertaine of the euent; for the rust, and Caterpiller, and vnseasonable stormes may frustrate our expectation. Shall we be so chærfull to commit our sæde to the ground; and shall we linger to commit our sæd of almes into Gods hands, and into the heauens; where no tempests, nor calamities can hurt it, and where vnspeakable fruit shall be gathered? For in sowing of graine, the sædtime and harnest are of one nature; he that sowes wheate, or barlie, or any other graine, shall at harnest reape the same sort of graine: but in sparsing of the sæde of almes, it is not so.

For

For we sparse siluer, and we sparse bread, and we sparse cloathes, and we sparse other earthly things; but (if we sparse in faith, and with a willing minde,) we reape mercie, and we reape a recompence, and we reape heauen, and those incomprehensible blessings that transcend and exceede mans seeing, hearing, and vnderstanding.

Say not, that thou wilt take order on thy Testament, that somewhat shall be bestowed on the succouring of the needy; & therfore that thou wilt bestow little or nothing while thou liuest. For knowest thou, ỹ thy legacie shall alway be performed according to thy purpose? and may not many, that at this present time stand in neede, depart out of this world before thy Testament be in force; and so thou leese the offered opportunitie of doing good? and is not thy gift after thy death, like a candle lighted at thy backe, that cannot guide thy feete in darkenes? and hast thou forgotten the counsell of the sonne of *Sirach*? Defraud not thy selfe (saith he) of the good day, and let not the portion of the good desires ouerpasse thee: shalt thou not leaue thy trauels vnto another, & thy labours for the diuiding of the heritage? giue, and take, & sanctifie thy soule; (worke thou righteousnes before thy death,) for in Hell there is no meate to finde. *Eccles.* 14.12.13. 14.15.16.

Remem-

Remember that death tarrieth not, and that the couenant of the graue is not shewed vnto thee: doe good vnto thy friend before thou die, and according to thine ability stretch out thine hand and giue him. Therefore while thou hast space, be diligent in imparting thy knowledge in counsell vpon the simple; thy wishes on the desires of them that want; thy power on the helping of the needie: * for these things thy neighbour must haue, if he want them.

* *Nosse in cõsilijs, velle in desiderijs, posse in subsidijs*

Thy life is a race to the goale of eternitie; so runne then, that thou maiest obtaine: and thou shalt runne the nimbler, if thou throwe from thee vpon the distressed, somewhat of this worlds wealth that presseth thee downe so waightily.

Chrysost. hom. 5. de anar.

A Lyon, or a Libard (saith an ancient Father,) or a Beare, or some other such wild beast, while it is shut and pind vp in the darke, it rageth and fumeth horribly: euen so when riches are shut vp and hid closely, they rage worse then lyons, and trouble all things. But if thou bring them out of darkenes, and sparse them on the bellies of the needy, where before they were sauage beastes, they will become sheepe; where before they were rocks, they will become harborroughs; where before they caused shipwrack, they will breede a calme.

calmenes. For as in shipping, too heauie loding sinckes the vessell, but by a moderate loding it hath prosperous sailing: so if we fill our houses with too much vnnecessarie store, the inuasion of an vnexpected matter may drowne the boate: but if we lay vp what is meete, and bestowe the ouerplus on the poore, though a vehement whirlewind blow vpon vs, yet we shall passe through the waues, and not loose all.

Hoord not vp then too much, least thou loose euen that is necessarie. And that thou maiest accomplish these things the better, ponder earnestly that of the wise sonne of Syrach; My sonne, doe good to thy selfe of that thou hast. *Eccles. 14.11.*

As if he should say: He that will proceed aright in giuing of almes, must begin from himselfe, and bestow it first vpon himselfe: for almes is the worke of mercy: and if mercie be fit for other, is it not for thee? If we must loue our neighbour, as our selues; we must first loue our selues in the feare of the Lord, and with godly and Christian charitie, as we ought to doe, and then secondarily loue our brethren by the same Rule. For charitie begins from it selfe: and none can so loue his neighbour, as he ought to doe, except he first earnestly loue himselfe, and wish *Aug. in enchir.*

well to himselfe. For that which the Philosopher spake of the good man, may be much more rightly spoken of the godly man, namely, that he is the greatest selfelouer; that is, he loues himselfe most and first with the true loue commanded and allowed of God. Are we commanded then to loue our enemies, and to pray for our enemies, and to blesse and doe good to our enemies: and shall we not loue our selues, and seeke to doe good to our selues? Shall we take remorse on those that are shut vp in prison, and visite them? and shall we be regardles of our silly soule, and cruell towards it; that is fettered by sinne, like a captiue in the chaines of this mortall bodie, and neuer visite it, and consider in what state it is? Shall we feede the hungrie, giue drinke to the thirstie, cloath the naked? and shall we not labour to haue our soules fed with the heauenly Manna of Gods word, and refreshed with the sweete water of the fountaine of life, and apparelled with the robe of Christs righteousnes, by a liuely faith, that it may appeare holy and vnspotted in the sight of God?

Shall we comfort the distressed with aduersitie, giuing them kinde speeches: and shall we not speake kindly to our owne soules; and recreate and relate vnto them the

the manifold and marueilous mercies of God? Shall we haue more care of our bodies, that they may be in health, quiet, and good liuing: nay, shall we haue more care of the bodies of others, that they want not thinges requisite for this life, which is so fading and fickle; then we haue of our soules, that were bought, not with siluer, and gold, or corruptible things, but with the inestimable price of Christs blood, that immaculate lambe of God; that they may be partakers of the eternall and vnchangeable life?

Wherefore that we may giue bountifully to those that want, and as we ought to giue; let vs be first compassionate, charitable, and tender hearted towards our owne selues; and let vs be carefull, not to pollute that which the pretious blod of Christ hath purified; and let vs labour to gouerne our vnderstanding, and our will, and our desire, as we ought to doe; and because our frailtie is such, that we must needes fall often, while we liue in this world,) let vs beseech our heauenly father, so to enlighten our vnderstanding, and so to subiect our willes to his holy pleasure, and so to moderate our desires;

that we growing in grace, and in the knowledge of God, and his Christ our Redeemer, may live godly and circumspectly in this world, waiting for the blessed hope of eternall life, through Jesus Christ our Lord. Amen.

A Ghest

A GHEST FOR THE SOVLE.

Col. 3. 16.

Let the word of Christ dwell in you plenteously in all wisedome.

THe Gospell describing the perillous & slipperie state of mãs life in this world, propoſeth the parable of the vncleane spirit, which being cast out of his hold, after many consultations at last entereth into the same person out of whom he was expelled, if he finde him emptie and idle. And we must diligently marke this. For whereas Adam by his fall brought death into the world, and corrupted the whole nature of man and therby we are prone and enclined to all euill and vngodlines: we are deliuered from this pollution and miserie by our Sauiour Christ Iesus. Notwithstanding, Sathan retaines *Matt. 12. 43 44 45*

his disposition, and we retains ours. For so
than sickes, and hunts, and allures, and laies
counterwaits to devoure vs; and we are carey
and negligent, and secure, and many
sicke,
times pull
what comes to
then the beginning: for the Lord is wont
to punish our contempt, negligence, and vn-
thankfulnes. We see then that it sufficeth
not, to be once freed from the spirituall tyran-
nie and thraldome of Sathan, but we must
strive and endevour, not to looke backe to So-
dome, and not to defile our garmentes, when
they are washed in the blod of the Lambe. It
is God alone that doth preserue vs from fa
doing, and therefore we daily pray vnto him,
That he would not leade vs into temptation.
And albeit it is God alone that doth defend
vs from backsliding, yet he hath also left vs a
meanes and helpe of this defence and preser-
nation, in which our selues may exercise our
selues. Of this S. Paul entreates in this pas-
sage, saying; Let the word of Christ dwell in
you plenteously in all wisedome. As though
he should thus say: the word of God is the
breeder of faith in your harts, and by faith you
apprehend Christ & his merits, and so conse-
quently are saued: therefore lay a sure and
setled ground worke in this word of God:
for

to: if you heare the woꝛd and ſure:y kéepe i:, it will cauſe you to growe from grace to grace, from vertue to vertue, from good woꝛke to good woꝛke, till ye come to the full age of perfite men in Chꝛiſt.

This is large commendation of the woꝛd of God: but (ſay ſome) we would willingly knowe, how we may be aſſures, that the ſcripture hath vndoubtedly proceded from God, and hath bene endited by the holy Ghoſt: to the end we may gine the moꝛe reuerence vnto it, and the rather receiue it. Let vs then conſider the implacable and irreconciliable hatred of Sathan and the woꝛld, wherewith they purſue the doctrine of the ſcripture, whereas they tolerate other doctrines, though neuer ſo abſurde and impious: and the vtter deſtruction of the perſecutoꝛs and haters thereof, (foꝛ not one of thoſe cruell Romane Emperours, that raiſed the tenne firſt perſecutions in the primitiue Church, eſcaped a miſerable end:) and the inconquerable firmeneſſe, whereby the ſcripture hath ſtod, and miraculouſly triumphed againſt ſo many aſſaults of Sathan & rages of the woꝛld; as when Antiochus commanded, That the bookes of the law which were found, ſhould be burnt in the fire, and cut in peeces; and that whoſoeuer had a book of the Teſtamẽt found by him, or whoſoeuer

The teſtimonie of the holy Ghoſt.

1. Mac. 1. 59. 60.

ſoeuer conſented vnto the law, ſhould be put to death; yet preſently theſe bookes ſhined (as it were) out of darkenes, and not long after they were tranſlated into the Greeke tongue, and diuulged through the whole world: Let this be conſidered, and who may denie, that the ſcripture hath proceeded from God? Let vs conſider the venerable Maieſtie of the ſpirit of God, which ſhineth euery where in the ſcripture, vnder a plaine ſimplicitie and humblenes of words, together with an euident appearance of heauenly wiſedome: and the ſubiect and matter of the ſcripture, which in euery place containes diuine doctrine, not ſauouring of earthly wiſedome; and ſhewes the pure and perfect lawe of the Lord, and declares that meanes of ſaluation, which is not repugnant to the glorie and moſt perfect iuſtice of God, but appeareth and calmeth mans conſcience: and the efficacie and powerfull working of the ſcripture in the mindes of men; namely, in mans conuerſion, when the ſcripture doth vnfold an hidden force, whereby a man is ſtriken, and inwardly moued, and ſo tranſformed into a new man; and in aduerſitie, when it kindleth a liuely and ſtrong conſolation in our hearts, as that we regard the ſcripture more then all other things, and ſuffer our ſelues to be

1. Cor. 2. 4.
Deut. 4. 6. 7. 8.
Pſal. 9. 7.
Heb. 4. 12.
Pſal. 119. 11.
Act. 12. 13.

ſeparated

separated from it, by no kinde of torments, no not by death it selfe, as appeareth in the Martyrs, with whose blood it hath bene sealed: Let this be considered, and who may denie that the Scripture hath proceeded from God?

Let vs consider the consent of the whole Church generally, and of seuerall godly persons particularly, for so many Ages, and in so many Nations, in receiuing and retaining the scripture: Let vs consider so many and notable miracles, as well of the Olde Testament (which Sathan could not imitate onely in colour; as the raising of the dead: the diuiding of the Sea and Riuers: and the standing still, and going backe of the Sunne;) as of the New, which the Iewes themselues cannot denie; though at this day, they say, that Christs Miracles were done by some superstition of the word *Schemhamphoras*, least they should be compelled to acknowledge Iesus, to be the Christ the Sonne of the Virgine Marie, and so yeelde to the Truth: Let vs consider the meruailous calling of Moses, and the Prophets, and the Apostles, of whom the most part were vnlearned and priuate men, and such as had learned nothing in humane schooles, and yet disputed with a maiestie of heauenly mysteries; and the strange conuersion of Paul into a new man, being before a

1. Kings. 17. 12. 2. Kings. 4 13. & 17. 21. Ex. 14. 21 Iosh. 3. 15. 6. Iosh. 10. 12. 2. Kings. 10. 11. Exo. 2. 7. 10. & 3. 2 &c. Act. 7. 14. Act. 2. 11. &c. 12.

pri-

professed, cruell, and blondie enemie; and that these had no regard to their owne estimation and profite, but onely to the glorie of God and of Christ and to the salvation of men; Let vs consider the admirable harmonie and consent of the doctrine of Moses, the Prophets, Christ, the Euangelists, & Apostles, so that as when two Lutes of the same proportion, are tempered & tuned alike, at the touching of the one, the other will moue the strings, by reason of the consent and harmonie, so the olde and new Testament, agreeing in the same tune, being written by the same spirit, if the string of the one be toucht, the string of the other will sound, that is, if we vnderstand the type and figure of the old Testament, we shall presently perceiue the trueth of the new, and if we perceiue the trueth of the new, we shall vnderstand the type and figure of the olde: Let this be considered, and who may denie, that the script hath proceeded from God? Let vs consider the Euent & accomplishment of the propheties of the Scripture, as of the Messias, the Sauiour of Mankinde. Of the going downe of Abrahams posteritie into Ægypt, of the bondage of Ægypt, and the deliuerance out of it, that should be, and was, foure hundreth yeares after it was foretolde to Abraham; Of the Principalitie and Kingdome

Gen. 3. 15.

Gen. 15. 13. 14. 15. Act. 7. 6. 7.

some that should be stones in the Tribe of Iudah: Of the vocation of the Gentiles, for a long time, to the free Couenant of God: Of the destruction of Hierusalem: Of the returne of the Iewes from the Babylonish captiuitie.

Of the workes of Cyrus fiftie yeares before they were done: Of Iosiah, three hundreth and seuen yeares before he was borne: Of Nebuchadnezzar the King of Iudah, that should kill the Iewes: Of Pharaoh Necho, one hundreth and fiue yeares before it was done.

Of the Foure Monarchies, and their courses, and periods: Of Antichrist and his actions: Of the end of the world, and the like: Of the comming and death of Christ: All which could not be foreseene by the quicknes of mans wit, nor be gathered by naturall causes and yet were most surely performed: Adde hereunto the antiquitie of the Scriptures which deliuers those things, whereof the Bookes of humanitie, haue truely and directly mentioned; As the Time and Order of the workes of Creation: the Progresse of the world: the names and families of the Patriarkes: and the causes of the Corruption of the World: and the state and condition of soules after this life.

Gen. 49. 8
Isa. 45. 22
Hag. 2. 1. 9
Ezek. 1
Ier. 6.
2. King.
Dan. 9. 26.
Mat. 24.
Ier. 11. 15
& 25. 11.
1. King.
Isa. 44. 28
& 45. 1. 2
1. King.
13. 2.
2. King.
23. 15.
Dan. 7. 17
& 11.
2.
Ezek. 14.
25. 26. 27

Lc

Let all this be conſidered, and who may denie, that the Scripture hath proceeded from God? Beſides this, the Iewes themſelues do witnes with one conſent, that the booke of the old Teſtament were giuen by inſpiration from God, and therefore they reade and keepe them ſtudiouſly; For which cauſe, one calles them, *Antſ.* *Librarios Chriſtianorum*, the keepers of the Librarie of Chriſtians, in that they haue alſo ſerued vs the reading of thoſe ſacred Bookes, the vſing of which themſelues neglect: Yea, *Ioſeph. lib. 18. cap. 4. Antiq. Iudaic.* the Iewes doe confeſſe, will they, nill they, that Ieſus Chriſt was famous for Wiſedom, and vnheard of Miracles, & was ſlaine of the people, and roſe againe the third day.

But theſe reaſons, and this teſtimonie of the Iewes to proue that God is the author of the ſcripture, and that it proceeded from him, is nothing to that one inward Teſtimonie of the holy ſpirit, which doth ſpeake within, to our hearts, and doeth aſſure vs, that the ſcripture was written by diuine inſpiration; *Iſaac 3. 21.* and doeth ſeale it vp in our hearts: For the *Matth. 11. 11. Luk. 8. 10. 1. Ioh. 2. 20. 2.* Arme of the Lord in working this Redemption, hath not bene reuealed to all, and euery one vnderſtandeth not the ſecrets of the kingdome of Heauen; but whoſoeuer are led by Gods ſpirit, they eaſily acknowledge the force of the ſpirit, ſpeaking in the ſcripture, & they

haue

haue an anointing from that Holy one, and knowe all things, and they needenot that any man teach them, but the ſame true annointing, and not lying, teacheth them of all things, and therefore the Apoſtle ſaith, That he that is ſpirituall, diſcerneth all things. 1. Cor 1. 15.

This teſtimonie of the ſpirit doeth chiefly confirme vs, and doth onely ſatiſfie vs, for the certaintie of the Scripture, and is onely knowne to the Elect; without which, the teſtimonie of the Church auailes nothing: For as God is onely a iuſte witnes of himſelfe, in his word; ſo his word can finde no credite in our hearts, before it be ſealed by the inward witnes of his holy ſpirit. And this is the Authentickе, irrefragable, and vndoubted Authoritie of that Scripture, of which Paul ſpeakes, when he ſaith; Let the words of Chriſt dwell in you plentifully in all wiſedome; that is, Exerciſe your ſelues in the word of God, and put it in practiſe. Ioh. 14. 17

The Word of Chriſt, is the Doctrine of Chriſt, and the word of the Goſpell, and generally, the whole Canonicall Scripture; which is able to inſtruct in true Religion, that is in Faith, and loue; and therewithall, to ſaue our ſoules. And the word of the Apoſtle hath a great Emphaſis and force; in that he ſaieth not, Let the word of Chriſt be in you, but

* The whole ſcripture is the word of Chriſt, generally, * cauſe it aimes at him, as a booke doth aime at the Pole.

but, Let the word of Christ dwell in you. And how? not sparingly, and niggardly, and a little: but plentifully, richly, and abundantly.

His meaning is, that the doctrine of the Gospell should be very familiar and well knowne to the Faithfull, and that it should be so farre off from them to be ashamed of the Gospell of Christ, which is the power of God vnto salvation, to euery one that beleeueth: as that on the contrarie, they should be readie alwaies to giue an answere, to euery man that asketh them a reason of the hope that is in them, with meekenes and reuerence.

Rom. 1. 8

1. Pet. 3. 15.

And here we may gather, with what spirite they are led at this day, who doe strictly forbid the multitude & common sort from reading and perusing the Scripture: crying out, that there is no greater pestilence to be taken heede of, then the reading of the word of God by the common people. For questionles, Paul speakes here to men and women of all states and conditions: and he would haue them, not only to take a slender & sleight taste of Christs word, but he chargeth, that it should dwell in them; that is, that it should be rooted and stablished in them, and in all plentefulnes: whereby they may daily profite and proceed in the attainment of euerlasting salvation.

But

But for that some haue a preposterous desire of learning, abusing the word of God, either to ambitiousnes, or vaine curiositie; or depraning the sincericie therefore way or other; therefore he ioynes immediately in all wisdome. As if he had saidvit is not enough to haue the word of Christ among vs, e to handle it daily, vnles we doe it wisely, and reason and dispute of it religiously and reuerently.

For there are some prophane and vnreuerent men, who handling the Scriptures with vnwashen hands, and talking of them with rash tongues, doe speake grossely of God, and things pertaining to God: and doe carnally expound that which cõtaines some secret mysterie. Therefore prudence, and discretion, and sobrietie is necessarie, for him that will handle the word of God profitably, and to edifying. For the Scripture doth comprehẽd mere Oracles, and sets downe the holy and eternal will of God, and therefore it requires readers and hearers, studious of holines, & addicted to godlines: who with feruẽt sighes and groanings, and zealous Prayers, conceiued in the feare of the Lord, must desire to be instructed from aboue. For the feare of the Lord is the beginning of Wisedome, (saith Dauid:) and of Knowledge saith Salomon. *Psal.* 111. 10. *Prou.* 1. 7.

And that this precept of the holy Apostle may

be

be the better performed of vs; let vs consider, first, how profitable and necessarie the word of God is for vs: and secondly, after what sort, and with what heart we must heare it.

1. The profitablenes of the Word.

First, let vs see the profitablenes and commodities of the word of God. If we observe duely the titles that God hath enstamped on his Word in holy Scripture, we may easily perceive the inestimable commoditie that redounds to vs, by the searching, reading, and hearing thereof. It is the spirituall Manna, that proceedeth out of the mouth of God, and gives life to men; represented by that foode of Angels, and Bread sent from Heauen, readie without labour; which had abundance of all pleasures in it, and was meete for all tastes, and serued to the appetite of him that tooke it, and was meete to that that euery man would. It is the light, and the Meneth, that leades vs in this world, & that gives direction to the people that walke in darkenes, and shines vpon them that dwell in the Land of the shadow of death, expressed by the bright Carbuncle that was set in Aarons breft plate. It is the pure Wheate, in comparison whereof, the traditions and deuises of men are but chaffe. It is the nourishment and Bread of life, for want and scarcitie of which, there comes the pining, starving, and death of soules in comparison whereof,

Deut. 8. 3.
Wisd. 20. 21.
Psal. 43. 3.
Isa 9 2.
Ex. 28. 18.
Ier. 23. 28
Am. 8.

whereof the fantaſies of men are but huſkes fit to nourith ſwine withall. It is the pure water of ſaluation, in compariſon whereof, mens inuentions are broken ceſternes that can hold no water. It is the powerfull fire, and the hammer that breakes the rocks, and the word of truth, and the ſiluer purified and tried from the earth, in comparison where- of the doctrines of men are dreames, and droſſe, and impuritie. It is the innaluable pearle and treaſure, which no earthly riches can counteruaile, and therefore to be ſought and bought of all them that will be prouident Merchants for their ſoules health. It is the word breeding eternall life, whereas humane ordinances are but Cockatrices egges, and Spiders webbes, and fretting cankers. It is the new garment, that muſt not be matched nor patched with old rags, and the new wine that abhorres old bottels. It is the plough, that manureth the Church of God, and the one thing neceſſarie to ſaluation, and the neſt into which Chriſt gathers his chickens, and couers them vnder the wings of his merci- full promiſes, and the yoke, which euery one muſt vndergoe, that will be the diſciple of our Sauiour. It is this word, that regenerates and begets vs anew with an incorruptible ſeede, and that cleanſeth vs from our pollution;

Pſal 23.2. *Ier.* 3.25 *Ier.* 2.13. *Ier.* 32. 24. *Pſal.* 119. 30. *Iſa.* 22. *Pſal* 12.6. *Matt.* 13. 43.44. *Ia.* 1.18. *Iſa.* 59.5. 2. *Tim.* 2.17. *Matt.* 2. 16.17. *Luk.* 2.62. & 10.42. & 13.34. *Matt.* 11. 29. 1. *Pet.* 1. 23. *Ia.* 15.5.

Iam.1. and that (as a chriſtall mirrour and looking
23.25. glaſſe) not onely ſhewes vs our ſpots, but
Ier.15 16. alſo affoords vs water to cleanſe and waſh
Io.15.4. them away; and that repleniſheth the hearts
Io.15.7. of the faithfull with vnſpeakable ioy; and
Heb.4.12. that ioynes vs with Chriſt inſeparably, and
that makes vs obtaine all things of God,
and that is liuely, and mightie in operation,
and ſharper then any two edged ſword, and
entereth thorow, euen vnto the diuiding a-
ſunder of the ſoule and the ſpirit, and of the
ioynts, and the marrowe, and is a diſcerner
of the thoughts, and the intents of the heart.
The ſumme of all is this, the word of God
teacheth vs the knowledge of God, and the
word of God is the foode and nourishment of
our ſoules, and the word of God is the ſpiri-
tuall armour, to beate downe our inuiſible
enemies, and the word of God will make vs
abſolute, and entire, if we receiue it aright.

If this be true, then Gods word is moſt
vſefull and behouefull vnto vs, and it is re-
quiſite, that it dwell pleniteouſly in vs.

But it is moſt true: for that Gods law
doth teach vs the true ſeruice and worſhip of
God, the Pſalmiſt doth witnes, when he
Pſal.19. *7.8.9.* ſaith; The law of the Lord is perfite, con-
uerting the ſoule, the teſtimonie of the
Lord is ſure, and giueth wiſedome vnto the

ſimple: the ſtatutes of the Lord are right, and reioyce the heart; the commandement of the Lord is pure, and giueth light vnto the eyes: the feare of the Lord is cleane, and endureth for euer; the iudgements of the Lord are truth, they are righteous altogether. They that are enclosed in a darke Labyrinth and intricate towne of many turnings, hope in vaine to get forth without light: ſo being in endles windings of ſinne, error, and ignorance of this life, we cannot eſcape out, without the light and guidance of the word of God. And therefore Saint *Peter* cals it a ſure word, which if we followe, we ſhall neuer ſtray: we haue (ſaith he) a moſt ſure word of the Prophets, to the which ye doe well that ye take heede, as vnto a light that ſhineth in a darke place. 2. Pet. 1.19.

As though he had ſaid, we are compaſſed about with a night of wickednes and infirmities, and we are toſſed as in a ſea of ſurging calamities, and therefore as mariners direct their courſe by the North ſtarre, leaſt they wander out of the ſtraight courſe, and fall among ſands and rocks, ſo we muſt leuell and aime all our thoughts, words, & actions, after the preſcription & appointmēt of Gods word. *Origine* makes an opprobrable gradation: man (ſaith he) that is reaſonable, though he *Homil. 3. in exod.*

be voyd of ſkill and learning, yet if he be compared with other creatures, that lacke reaſon and ſpeech, he will ſeeme eloquent. But if he be compared with learned and eloquent men, repleniſhed with all wiſedome, he will ſeeme vneloquent and dumbe. But if a man conſider the holy ſcripture, and the diuine wiſedome contained therein, and weigh with himſelfe, how great and vnſearchable that learning is: he will confeſſe himſelfe to be more braite and dumbe before God, then beaſtes are before men. That is, as farre as a man by naturall wiſedome exceedes a beaſt, and as far as a man by Art and humane learning exceedes naturall wiſedome, ſo far both the deepe knowledge of the word of God ſurpaſſe all humane Arts and learning whatſoeuer.

That the word of God is the *Manna* and foode of our ſoules, Saint *Peter* ſheweth, As
2. Pet. 2. 2. new borne babes (ſaith he) deſire that ſincere milke of the word, that ye may grow thereby. And likewiſe Saint *Paul* ſaith, Euery one
Heb. 5. 13. 14. that vſeth milke, is vnexpert in the word of righteouſnes: for he is a babe. But ſtrong meate belongeth to them that are of age, which through long cuſtome haue their wits exerciſed, to diſcerne both good and euill.

which

Which speech an ancient Father seemes thus to expound and amplifie: not onely (saith he) unreasonable Creatures doe knowe their proper and peculiar meates; for the Lyon loveth one, and the Goate another, and the Ore another, and the birde another, but in men also there are differences in the desire and appetite of foode. *Orig. hom. 8. in Lev.*

The that hath an able and strong body, receiues hard meate, and presumes to eate of any thing; and the Babe, though not able to feede, yet by proofe shewes, that it desires but milke.

Thus every Creature is delighted with proper and competent meate. And so it fares in the sustenance of the soule, which is the word of God, every one is not nourished with the selfe-same part of the word; one is nourished with milke, that is, with plaine and easie doctrine of morall exhortations, and rudiments of Christianitie; and another takes the profounder mysteries and hidden secrets. How plentifull a storehouse then is the word of God, that hath fit foode for every soule? Some will say, if the word be the foode of our soule, why is it then so darke in many places, as that the vulgar sort cannot any way comprehend the sense, and the learned themselues studie for the true interpretation: whereas

lowe should be easie to be perceiued, and easie to be receiued. The answere is, that the scripture is cleere for the fundamentall points of the doctrine of salvation, as the Articles of the faith, and the commandements. And therefore it is called a lanterne for those, whose hearts the Lord doth open, and it is said by *Salomon*; That all the wordes of God are plaine to them that will vnderstand, and straight to them that will finde knowledge. In these points, it is darke onely to them that perish: as the Apostle saith, If the Gospel be hid, it is hid to them that are lost; in whom the God of this world hath blinded the mindes, that is, of the Infidels, that the glorious Gospell of Christ, which is the image of God, should not shine vnto them. Howbeit also some things in the scriptures are not manifest to the very elect: and why? partly, that they should not trust to their owne wit, but should pray to God for the vnderstanding of them; partly, that they should be stird vp to a more diligent search and meditation on them; partly, that they should the more esteeme of the ministerie, which is Gods ordinance, for the explanation of the holy scriptures. For though the Ministers of the word are our brethren, and men subiect to the like passions as we are; and therefore in

Psal. 119. 105.

Pro. 8. 9.

2. *Cor.* 4. 3 4

in that respect we may say to them, Physitians heale your selues: yet they haue a treasure in an earthen vessell; and to animate vs the more to embrace his will, God speakes vnto vs by our owne flesh and blood; and to declare his loue and fauour towards base men, he exalts him to this dignitie, to be a Trumpetter of his pleasure. Ministers are called disposers of the secrets of God; that we should giue eare vnto them, as to them that are sent of Christ, for this end and purpose, that we might receiue (as it were) at their hands, the treasure of saluation, that is drawne out of the secrets of God. They are called Ambassadors in the name of Christ; because they haue the word of reconciliation betweene God and vs, and are Ministers therof, praying the faithfull in Christs stede, as if God did pray in them, that they be reconciled to God. They are called Pastors and feeders of soules, teachers and instructors of the ignorant; and planters of mindes in the Garden of Christianitie; and waterers of hearts, with the showers of godly perswasions; and Angels, that is, bringers and messengers of ioyfull tidings; and Starres, that hold forth vnto vs the shining light & lampe of the Gospel; which shewes vnto vs, how we should passe the time of our abiding here;

2. Cor. 4.7.

1. Cor. 4.1.

2. Cor. 5.20.

Eph. 4.11.

1 Cor. 3.6.

Rev. 1.20.

and diſcouers vnto vs the will and pleaſure of God, both what God will haue vs to doe, and how he will be worſhipped of vs; and alſo what he will doe with vs, and how he will ſaue vs. They are called builders, that
1. Cor. 3. 10. 11. 1. must build vpon the foundation that is layde, which is Jeſus Chriſt, gold, ſiluer, and pre-
1. Pet. 2. 5. tious ſtones, that we ſhould ſuffer our ſelues to be framed with the hammer of their doctrine, as liuely ſtones, and be made a ſpirituall houſe, an holy Prieſthood to offer ſpirituall ſacrifices acceptable to God by Jeſus Chriſt.
Matt. 5. 13. 14. They are called the ſalte of the earth and light of the world; that we ſhould ſuffer our corrupt lines to be ſeaſoned and purged with the ſalt of their wholeſome words, and our ſteps to be ordered by the brightnes of their exhortations, that we may walke vnblamably and circumſpectly in this preſent world, that lyeth in wickednes. They are called
Ezek. 33. 7. Act. 20. 28. watchmen and ouerſeers, that we ſhould hearken to their warning, when they foretell of the counterwaites, and comming, and danger of that old and ſubtile Serpent, that ſtudies nothing, but for the deſtruction of the ſoules of men.
Luk 10. 2. They are called labourers in the harueſt, that we ſhould remember, by their doctrine to bring forth the fruit of good workes, that may

be

be gathered into the Lords garner, and be everlastingly rewarded.

They are called fishers of men; that we should by their preaching of the glad tidings of salvation, be caught in the net of eternall life. *Matt.4. 19. Luk.5.10.*

They are called labourers together with God; that is, those that serve under him, for the gathering together of the elect; not as if they could do any thing of their owne strength, but by the grace of God, that makes them able; and all the increase that proceedeth from their labour, doth so come from God, that no part of the praise is to be attributed to the under servants. *1.Cor.3.9.*

Lastly, the Ministers of the word are called Saviours, and are said to save others. Yea but (will some say) is there contrarietie in the scripture? It affirmes, that there is no Saviour besides the Lord, and that there is none other name under heaven, by which we must be saved, but the name of Jesus: What Saviour then is the Minister? The answere is, that there is no discord nor repugnancie in the scripture: for God is the alone author and worker of our salvation, and we are saved onely by Christs merites and passion, as touching the fountaine and originall substance of our salvation; but the Minister is said *Obad.v. 21. Rom.11. 14. 1.Cor.9. 22. 1.Tim. 4.16. Jam.5.20. Isai 43.3. Act.4.12.*

ſaid to ſaue his hearers, inaſmuch as he is an inſtrument, that by the doctrine and publiſhing of the Goſpell applies the ſaluation vnto our ſoules. For there are diuerſe ſteps and degrees of our ſaluation: we cannot haue ſaluation, but we muſt be reconciled to God; we cannot be reconciled to God, without Chriſt; wee cannot haue Chriſt, without faith; wee cannot haue faith, without the preaching of the word. This is cleere by that ſaying of the Apoſtle; How ſhall they call on him, in whom they haue not beleeued? and how ſhall they beleeue in him, of whom they haue not heard? and how ſhall they heare without a preacher? and how ſhall they preach, except they be ſent? Out of which he infers this concluſion; then faith is by hearing, and hearing by the word of God. If then we haue ſuch helps by the Miniſters, for the vnderſtanding of the myſteries of ſaluation, contained in the ſcriptures; whoſoeuer deſpiſe the preaching of the word of God, (which in reſpect of vs is the firſt ſtep of ſaluation;) and contemne the preachers and publiſhers thereof; doe deſpiſe their diuine ſaluation, and the meanes whereby they may be partakers of it: ſeeing (*per ipſos Chriſtum induimus; per ipſos dei filio conuiuimus; per ipſos membra beati ipſius capitis eſſeimus:*)

Rom. 10. 14. 15. 17.

Clyſſ.

cimus:) by the helpe of the Ministerie, we doe put on Christ; we are conioyned to the sonne of God; we are made members of him, that is the blessed head of the Church.

That the word of God is the spirituall furniture and Armour, that beates downe strong holdes, and discomfites the Archemmis of our saluation, Sathan; it is euident by Paul, who reckoning vp the weapons that must defend vs, against principalities, against powers, against worldly gouernours, against the Princes of the darkenes of this world, against spirituall wickednesses, which are in the high places; as the girdle of veritie, the brest plate of righteousnes, the leg harnesse of the Gospell of peace, the shield of faith, the helmet of saluation, he names among the rest, the sword of the spirit, which is the word of God. Saint Chrysostome doubts not to say, that the very sight of the Bible chaseth and driueth away the diuell. *Eph.6.12. 14.15.16. 17.* *Ser.3.de Lazaro.*

For (saith he) euen as where there is armour of prose laid vp in an house, though none vse it yet it breedes securitie and safetie to those that dwell in that rome, inasmuch as no robber, nor vndermíner of wals, nor any other malefactor dares to assaile that house, where such furniture

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is kept: euen so, wheresoeuer those heauenly bookes are, from thence all Sathans force is expelled, and the inhabiters want no consolation: he adds the reason: (*Quando quidem ipse etiam (horum aspectus, segniores) nos reddit ad precandum.*) in as much as the very sight of the Bookes, doth withhold vs from sinning. If the very sight of the sacred Bible in our houses, will cause vs to thinke thus, I will not sweare vainly, I will not blaspheme, I will not offend the diuine Maiestie, this way, or that way, because yonder lyeth the holy Booke of God, which forbids sinne, and threatens sinners, & shewes the punishment of vngodlines: If the very sight of the Bible doe so much, how will the reading, and perusing, and reuerent meditating on the scriptures amend and reforme our manners? Lastly, that the word of God will make vs absolute, S. Paul teacheth, when he saith to his scholler Timothie, that the holy scriptures were able to make him wise vnto saluation, through the faith which is in Christ Iesus: for the whole scripture is giuen by inspiration of God, and is profitable to teach, to conuince, to correct, and to instruct in righteousnes; that the man of God may be absolute, being made perfect vnto all good workes.

2. Tim. 3. 15. 16. 17.

As if he had said, the scripture teacheth the truth of the Christian faith; and convinceth erroneous doctrines; and rebukes vices, and instructs in all godlines and holy conversation.

And, that more is; (as the same Apostle affirmes,) as the scriptures were written for our learning; so they were written for to bride in vs patience, and consolation, and hope in all our afflictions. If the word of God be able to prepare vs on this wise, to every good worke; who will not admire the fulnes and sufficiencie thereof? He that would say, that the scripture containes not all things necessarie to salvation, but that some unwritten verities are to be beleeved equally with the written word: such as were those things that Paul ordered when he came to Corinth; and the instructions and traditions that he offered to the Thessalonians; those things which ye Euangelist would not write with pen, ynke, and paper, but speake mouth to mouth; and those other things which Jesus did, the which if they should be written every one, the Euangelist supposeth, that the world could not containe the Bookes that should be written.

Rom 15.4.

1. Cor. 11.34. 2. Thes. 2.15. 2. Io. 12. & 3. Io. 13.14. Io. 21.25.

He that would obiect this, to procure authoritie to mens deuises, must knowe, that the

the things which *Paul* ordered among the *Corinthians*, were not fundamentall points of Chriſtian doctrine; but ſuch things as pertained to order and decencie; as place, time, forme of prayers, and other ſuch like; for which the Apoſtle tooke order in congregations, according to the conſideration of times, places, and perſons: and he muſt knowe, that the inſtructions and traditions giuen to the *Theſſalonians*, were nothing elſe but the ſelfſame doctrine which formerly the Apoſtle had deliuered vnto them, either by word, or by letter; and he muſt knowe, that the *Euangeliſt* meanes not any other Goſpell, then that which he had before preached and written, euen Jeſus Chriſt ỹ eternall life, which was from the beginning, which he had heard, and ſeene with his eyes, and looked vpon, and handled with his hands; but he meanes ſome particular matters, that priuately belonged to ſome ſpeciall perſons, and were not tending to the edification of the whole Church: and he muſt knowe, that though all things are not written, that Jeſus did, yet enough is written, that we might beleeue, that Jeſus is that Chriſt, that ſonne of God, and that in beleeuing we might haue faith through his name, and Chriſts Church is built vpon the foundation of the Apoſtles and Prophets, Jeſus Chriſt

1. *Ie.* 1. 1.

Ie. 20. 31.

Eph. 2. 20.

Christ himselfe bring the chiefe corner stone, and no reuelations, or apparitions are to be expected, for we haue *Moses* and the Prophets and must heare them; and albeit at sundry times and in diuerse manners God spake in the old time to our fathers by the Prophets; in these last daies he hath spoken to vs by his sonne, that is, although the former declaration of Gods will made by the Prophets was not full, yet nothing must be added to this latter. For the sacred scriptures are the touchstone, to try truth and falsehood; as *Cyprian* shewes by an excellent similitude, in which he likens the scripture to a pipe or conduit of water. If (saith he) a conduit of water do suddenly faile, which before ran copiously & abundantly; doe we not presently goe to the head of the spring, that we may see, whether the vaines encreasing, the head be dried vp; or whether they running ful from thence, it faile in the mid, or meane way? And if we find, that the pipe be corrupted, or broken, we amend it, that the current of water may runne, as it formerly did. Euen so must the Ministers of God do: they must keepe them fast by the commandements of God; that if the truth reele or stagger in ought, we may returne to the fountaine of the Lord, & the Gospel, & that which hath bene deliuered by the Apostles; & that a reason

Luk. 16. 29.

Heb. 1. 1.

In epist. ad Pompeium cõtra epist. Stephani.

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of our doing may thence arise, from whence both the order and originall thereof proceeded. For if we haue recourse to the wellspring of Gods ordinance, all error of man ceaseth, and whatsoeuer is obscurely hidden vnder a darke cloud, it is opened by the light of truth. Since then the word of God is so vsefull and necessarie for vs, let vs follow the custome of Smythes, Carpenters, and other such Artificers.

Chrys. ser. 3. de Laz.

They haue still the toles and instruments of their science readie and fit; and though dearth or penuerie constraine them; yet they had rather do any thing, then sell their toles, and so maintaine themselues; and they had rather pay vse for money, then engage their instruments.

For why? they well know, that if they sell their toles, their art decaies, and the foundation of their gaine fals to ground: but while their toles are left, and they apply their faculties, in processe of time it may come to passe, that they may pay their debt.

But if they doe away their toles, before they pay their debt; what hope or expectation is left? Of this minde must euery Christian be. And as their toles, are the hammer, and tongs, and anuile, and the like; so our instruments are the writings of the Prophets and

and Apoſtles, and the whole ſcripture giuen by inſpiration of God.

As they finiſh the workes which they take in hand, by their inſtruments and toles; euen ſo by theſe Bookes we frame our ſelues, and corrupt our liues, and reforme and renew our ſoules.

But herein is the odds: that the Artificer by his craft onely adds a forme and ſhape, to that he workes on; but he cannot chaunge the ſubſtance and matter; for he cannot turne ſiluer into gold, or yron into copper; but he onely alters the outward ſhape and proportion of them: but a Chriſtian may doe otherwiſe, and farre more, by the working of the Spirit, that bleſſeth the ſtudie of the ſcriptures; (*nam ligneum vas acceptum, poteris aliquando reddere aureum:*) for thereby thou mayeſt make that a golden veſſell, which thou receiuedſt a wooden veſſell.

Who will now call into queſtion, the profite that the ſcripture brings to them that loue it, reade it, heare it, and thinke vpon it? And how brazen are his browes, that dares to affirme, that the tranſlation of the ſcripture into vulgar languages, is neither neceſſarie, nor much profitable, but ofttimes hurtfull; and therefore the reading of them is not to be permitted to any, but to ſuch as

Bellar. tom. 1. l. 1. c. 16.

Iob.5.45. ſhall be licenſed thereunto by their Ordinarie? If Chriſt commend and commaund the ſearching of the ſcriptures: if the *Eunuch* of
Act.8.28. *Candace* be neuer to be forgotten, for buſie
Act.16. 11. peruſing of the worde of God: if the noble *Beræans* did well, in receiuing the worde with all readines, and ſearching the ſcriptures daily,
Act.18. 24.26. whether thoſe things were ſo: if *Apollos*, *Aquila* and *Priſcilla* were diligent readers and expounders of the things of the Lord: if he
Pſal.1.2. that ſpake as he was inſpired of God, pronounce the man bleſſed, that meditates on Gods law day and night: they that will debarre men from reading and hearing of Gods worde, muſt be contented to be ranked in the number of thoſe, on whom the man of God
Iſa.5.20. doth caſt a vieu, when he ſaith; Woe vnto them, that ſpeake good of euill, and euill of good; which put darkenes for light, and light for darkenes; that put bitter for ſweete, and ſweete for ſowre.

Doth not the wiſeman ſhew, how neceſſarie the ſcripture, and the expoſition thereof is for the people, in that he writes, that where
Prou.29. 18. there is no viſion, (that is,) declaration of Gods worde) the people decay? doth not Chriſt ſhew, that the not knowing of the
Matt.22. 29. ſcriptures is the mother of error; when he ſaith, that the *Sadduces* beleeued not the Reſurrection,

ſurrection, and were wrapt in ignorance, be-
cauſe they knew not the ſcriptures? Doth
not the holy Apoſtle cleerely beate downe the 1.Theſ.
maintenance of ignorance; when he com- 5.20.
maunds, not to deſpiſe prophecie, that is, the 1.Tim.
expoſition of the word of God? and when he 4.13.
chargeth the Miniſter, to apply reading, ex-
hortation, and doctrine? Doth it not mani-
feſtly appeare, that the ſcriptures were read
of Ezra to the people in their knowne tongue? Neh.8.
and likewiſe of Chriſt himſelfe? in that vpon 18.& 9.3.
the reading and expounding of a place of the Luk.21.
Prophet, when Chriſt had ſaid, this day is 22.
the ſcripture fulfilled in your eares; they all
bare him witnes, & wondred at the gratious
words, which proceeded out of his mouth:
and likewiſe of the Apoſtles, who preached Act.2.11.
to the Greekes and other nations, not in the & 13.15.
Hebrewe tongue, but in the Greeke tongue,
and in that tongue that was vnderſtood of
the hearers? But that in old times the com-
mon people were commaunded to reade the
ſcriptures, and to read them in that tongue
that they vnderſtood, it is moſt euident by Deut.6.6.
that place, where it is ſaid, Heare O Iſrael, 7.8.9.
theſe words which I commaund thee this
day, ſhall be in thine heart; and thou ſhalt re-
hearſe them continually vnto thy children,
and ſhalt talke of them when thou tarrieſt in

thine house, and as thou walkest by the way, and when thou lyest downe, and when thou risest vp; and thou shalt binde them for a signe vpon thine hand, and they shall be as frontlets betweene thine eyes, also thou shalt write them vpon the postes of thine house, and vpon thy gates.

Cor. Agrip de van. scient. Incapite Ieiunij.

One saith, that is was decreed in the first Nicene Counsell, that no Christian should want a Bible in his house. *Augustine* speakes thus to his people; Let it not suffice, that you heare the scriptures read in the Church; but also in your owne houses, either reade them your selues, or seeke some to reade them. *Chrysostom* speakes thus to his hearers; I admonish and desire you, to get you Bookes: heare this all ye secular men: get you Bibles, which are medicines for your soules. If you will haue nought else, get you euen the new Testament, the Apostle, the Acts, that are continuall and diligent teachers. *Origen* speakes thus; Would God, that all of vs would see that is written, Search the scriptures. *Ierome* speakes thus of the companie of women, that were conuersant with *Paula* at *Bethleem*; It was lawfull for none of them to be ignorant of the Psalmes, and not to learne somewhat euery day out of the holy scriptures. *Basil* speakes thus; As much as humane nature can

In Ioan. Hom. 9 in epist. Coloss.

In Psal. hem. 2.

In epitaph. Paula.

De stir. Iustic. c. 1.

on beare, we may be like to God: and the likenes cannot be without knowledge: and this knowledge consisteth of doctrine: and the beginning of doctrine is speech: and the parts of speech are syllables and sounds. As if he had said; Except men know sounds and syllables, they cannot perceiue the speech: except men perceiue the speech, they cannot apprehend the doctrine: except men apprehend the doctrine, they cannot be like to God.

Iulian that most wicked Emperour obiected to Christians, That their women were spitefull in the scriptures: and Nazianzen witnesseth of his sister Gorgonia, that she was excellently exercised in the old and new Testament. If women, if the common people, if euery sort were commaunded to reade and search, and did reade and search the scriptures; who are to be exempted from this duty? If Moses wish, that all the Lords people had knowledge, and could prophecie: if Paul wish to all Gods people daily and large encrease of knowledge: to call ignorance the Mother of Deuotion, is that heresie, that called Ignoarnce of the truth, knowledge. (a) For Ignorance is the Mother of all errors: (b) and not to knowe the scripture, is not to knowe Christ: (c) and they which knowe not those

Cyrill cont. Iulian. lib. 6. Iustech. Orat. de Sor. Greg. Num. 11. 29. Psal. 2. 9. 10. 1. Thes. 4. 1. (a) Hier. l. 2. c. 19. (b) Concil.

Tol.4. those things which pertaine to the Lord, are
c.24. not knowne of the Lord ℣(d) and it is the
(c) Hier. greateſt torment and paine to the Diuels, to
diſtinct. ſee any to apply the word of God, and ſtudi-
38. ouſly to ſeeke out the knowledge of Gods
fi vxtra. lawe, and the myſteries of the ſcripture: this
(d) Greg. is the flame and fire wherein they burne; for
in paſtoral they poſſeſſe all thoſe that lye in Ignorance:
l.1.c.1. (c) and as the body cannot liue except it
(e) Orig. breath; ſo the ſoule cannot liue, except ſhe
in Num. knowe her Creator: for not to knowe God, is
hom.27. the death of the ſoule. (f) Wherefore they
(f) Baſil. that will domineere ouer the Church of God,
in exhor. and kéepe the vulgar ſort in ſuch awe, as to
ad Baptiſ. leade them whither they liſt; (as the *Phi-*
Iud.16. *liſtimes* led *Sampſon* after their pleaſure,
when they had ſhauen his haire, and puld out
his eyes, though otherwiſe he were ſtrong
Ioh.12. and big:) For he that walketh in the darke,
35. knoweth not whither he goeth: and they that
will neither themſelues teach the people, nor
permit them to reade the ſcripture, that they
may teach themſelues: theſe muſt appropri-
Matt.23. ate thoſe places to themſelues; Woe vnto
13. them, that ſhut vp the kingdome of Heauen
before men, neither going in themſelues, nor
Deut.27. ſuffering them that would enter, to come in:
18. And, curſed be he, that maketh the blinde to
Matt.15. goe out of the way: And, If the blinde leade
14. the

the blinde, both ſhall fall into the ditch: And, where there is like people, like Prieſt, the Lord maketh the earth emptie, and turneth it vpſide downe, and ſcattereth abroad the inhabitants thereof: And, where there is a rebellious people, that will not heare the lawe of the Lord; Which ſay vnto the Seers, ſee not, and to the Prophets, propheſie not vnto vs right things, but ſpeake flattering things vnto vs; propheſie errors; depart out of the way, goe aſide out of the path; cauſe the holy one of Iſrael to ceaſe from vs: Thus ſaith the holy one of Iſrael, becauſe you haue caſt off this word, and truſt in violence, and wickednes, and ſtay thereupon; therefore this iniquitie ſhall be to you as a breach that falleth, or a ſwelling in a high wall, whoſe breaking commeth ſuddenly in a moment: And the breaking thereof is like a potters pot, which is broken without pittie, and in the breaking thereof is not found a ſheard to take fire out of the hearth, or to take water out of the pit. *Iſai. 24. 1. 2.* *Iſai. 30. 10. 11. 12. 13. 14.*

Secondly, let vs ſee, how the word of God must be heard. When meate is conueyed into the ſtomach, euery member and part of the body receiues his nourishment, and conuerts the ſuſtenance into his owne nature: for example: that which the liuer receiues, is tur- 2. *How the word muſt be heard.*

ned all into blod; that which the gall receiues, is turned all into choller; that which the lungs receiue, is turned all into fleame; and that which the breasts receiue, is turned all into milke: So when the Ministers of the Church speake the word, all doe receiue it, (*vnusquisq; autem conuertit illud secundum cor suum:*) but euery one doth conuert it according to his owne heart. So as one and the selfesame word in good hearts procedes to life, in peruerse hearts it breedes anger, like choller; in some it workes loue, like swéte milke; and in other some it breedes hatred, like bitter gall.

Chryſ. hom. 38. in Matt.

Theodoritus de curatione infidelium Græcarum ſer. 5.

It is commonly experimented, that it is the nature of the loade-stone, to suffer any matter and substance to lye quiet, except yron: but to hale or drawe yron to it, and sometimes to pull it vp aloft, and to cause it to hang there, not staied or propped by any thing, or bound aboue by any linke or band, but onely by an hidden force and vertue not séene of man.

Euen another such thing, euery one that giues héede thereunto, may marke in the preaching of the word of God. For the greatest part of people will encline the eare vnto it, yet onely the faithfull are delighted therewith and drawne after it: when for all that, vnder

them

them appeares no comfort of worldly felicities; neither is there ſæne any band by which they are tied from aboue; but onely it is by the operation and efficacie of Gods ſpirit, that ſecretly frameth the motions of our hearts.

Saint *Auguſtine* hath a moſt excellent ſaying: (*quicquid loquimur in Dei nomine, quoniam Dei eſt per nos loquentis, imber Dei eſt: videte vos, qualis terra ſitis:*) whatſoeuer we ſpeake in the name of God, becauſe it is the word of God that ſpeakes by vs, it is the ſhowre of God: looke you to it, what kinde of ſoyle you are. *In Pſal. 98.*

For when the raine fals on the earth, if it be good ground, it yeldes good fruit; if it be ill ground, it brings forth thornes; yet is the raine comfortable, both on the fruits, and on the thornes. He that heares the word, and becomes worſe, and by watring bringeth forth thornes; let him not accuſe the raine, but looke to be burnt. But he that is bettered thereby, and brings forth good fruit out of his good ground, let him commend the raine, and aſſure himſelfe, that his fruit ſhall be laied vp in the garner of heauen. And what is all this, but that which our Sauiour plainely expreſſeth by the ſæde, which being ſowne fell diuerſely, ſome by the way ſide, ſome vpon *Matt. 13.*

ſtonie ground, ſome among thornes, and ſome in good ground: the ſoules deuoured vp that which fell by the way ſide; that which fell on ſtonie ground, withered away for want of depth of earth; that which fell among thornes, was choaked; and that onely fructified, which fell in good ground.

Out of which words, who is ſo ſimple, that he cannot gather, that the greater part receiue the word vnprofitably? Some haue open hearts, to lodge and harbour all ill affections and deſires, like the common way: ſome are wrapped and tangled in worldly cares, as with thornes: ſome are ſome ripe, ſome rotten, ſpring vp quickly, and wither quickly; becauſe they want deepenes of rote, like corne ſowne on ſtonie ground. Therefore if the ſeede ſhall ſpeede well, it muſt be ſowne in good ground. And what is this good ground? The chiefeſt and ſkilfulleſt manurer and huſbander of the heart doth ſhew: That which fell in good ground (ſaith Chriſt,) are they, which with an honeſt and good heart heare the word, and keepe it, and bring forth fruit with patience. Luk. 8. 15.

Firſt then there muſt be an honeſt and good heart: honeſt in the outward ſhew, and good in the inward qualities and gifts; which not onely ſeemeth ſuch a one, but is ſuch a

one

one indeed. The Poet saith, *Sincerum nisi vas, quodcunq; infundis acescet*: If the vessell be not cleane, whatsoeuer thou powrest into it, it doth lose his sauour. If we put a drop of honie into a great vessell full of vineger; the honie is lost, and the vineger still remaines eagre. So where a man lies in wickednes, preach the word vnto him, the word is fruitles, and his sinne abideth.

When a showre distils on a stone, the stone sweates without, but it is drie within; because the moysture cannot pierce it. The worldly and vnregenerate person is like the hard and drie stone; onely the sound of the word beates vpon his carnall eares; but nothing descendeth into his heart. For the secrets of the Lord are with them that feare him; and he will not admit the sinfull soule into the mysteries contained in his holy word. If we will haue our hearing of the word to prosper, we must remoue the curtaine of wickednes from our hearts; else we shall heare without profite; as the Iewes reade the laive, and vnderstand it not; because the vaile is not taken from them. If we will be rightly instructed and sanctified by hearing the word, and bring forth acceptable fruit, we must breake vp the fallowe ground, and not sowe among thornes: for if the good

Chrys.

Psal. 25. 14.

2. *Cor.* 3. 15.

Ier. 4. 4

seede

ſeede fall among thornie ſinnes, that naturally ſprout and ſpring vp in vs, they will choake all the good plants of holy doctrine that are graffed in our hearts. If we will approach neere to God by hearing the word, we muſt not bring a prophane and a wicked
Lev. 10. 3. heart; as *Nadab* and *Abihu* offered ſtrange fire before the Lord; for God will be honored in them that draw nigh vnto him. If we will growe in grace by our entrance into the Lords houſe; we muſt take to our ſute, (how much more to our hearts?) when we come
Matt. 22. 11. thither, and we muſt not thruſt into the marriage feaſt, not arraied in the marriage robe; that is, we muſt not preſume to heare the word of God, with a polluted, vncleane, and vnſanctified heart.

An honeſt and vertuous heart rinſed and cleanſed from the dregs of iniquitie, makes vs chearefull, and forward, and deſirous to heare the word of God. And as hunger is the beſt ſawce for meate; ſo the deſire of the word, is the beſt motiue and prouocation to the hearing thereof; and where that deſire is, there the words of the *Pſalmiſt* ſhall be heard; How
Pſal. 119. 103. ſweete are thy promiſes vnto my mouth? yea more then hony vnto my mouth. To be hungry for meate, declares good health of bodie; ſo
Hom. 2. in Iſai. to long for the word of God, argueth good conſtitution

stitution of soule: saith Saint *Chrysostome*. And why doe many get so little good by hearing? It is because the honest and good heart is not in them, that brings forth the true desire of hearing. When *Diogenes* was repelled of *Antisthenes*, he put his head vnder his staffe, and said; beate me, as long as thou wilt; for thou shalt finde no staffe so hard, that may driue me away from thee, as long as thou speakest any thing that I may learne. If our desire of diuine wisedome, were answerable to *Diogenes* his desire of humane wisedome, no labour, no paines, no businesse should plucke vs backe from hearing of the word. But therefore doe we neglect to heare, because we desire not to heare; and therefore we desire not to heare, because we know not the true benefite of hearing, and haue not the good heart, that should excite vs to seeke it out. For as the things which we behold a far off, are represented bigger to our view, then they are indeed; and those things seeme big which are neere vnto vs: so to a sinner that loues earthly things, all things pertaining to God, because they are farre from his eye, and the whole knowledge of diuine matters appeares small & contemptible; and the ioyes & commodities only of this world seeme fairer & desirable, because they are neere to his eye, from this

Laert. l. 6.

blindnes

blindnes & prepoſterous iudgement, ſprings that difference betweene corporall fode ſet on the table, and ſpirituall fode deliuered in preaching. For when we are inuited to a banquet, we doe not refuſe, as if we wanted not meate: but when we are inuited to heare the word, we oftentimes refuſe, as if we neded no preaching.

When we ſit at table, we would gladly be ſerued with the beſt meate, and care not before whom the courſe meate be ſet: but in hearing the word, (as in the reprehenſion of ſome vice, that chiefely makes for the ſoules health,) we remoue the beſt from vs, and ſhift it off to other, ſaying, this toucheth him, or him, not me. When we ſit at table, we would be firſt: but when we ſhall heare the word, we care not if we be laſt. When we ſit at table ſcarce any banquet ſeemes to long: but when we heare the word, almoſt euery ſermon is tedious.

Laſtly, at table we eate often, and almoſt daily the ſame fode, without diſdaine: but in hearing the word, we can ſcarſe heare one ſpeech twiſe vttered without loathing. And what is the cauſe of all this, but for that our ſtomackes are queaſie, and our appetites deceaied towards heauenly things? Wherefore as the blinde *Bartimæus* caſt away his cloake, when

Mar. 10. 50.

when he should come to Christ, to receiue his sight of bodie: so we must cast off our rags of sinne, when we come to the word, to receiue knowledge and our inward sight of minde. For the feare of the Lord is the beginning of knowledge; Gods graces will not come to the heart, nor remaine in the heart, that is not cleansed from wickednes; if we will haue Christ to teach vs, as he expounded all things to his disciples apart, we must also goe apart from iniquitie, and the loue of the things of the world; and we must earnestly beg that honest and good heart, of him that seeth and mieth all hearts, that our soules being made vndefiled Virgines, may sing the Virgines song, which none can learne, but such as sing it.

Pro. 1. 7.

Mar. 4. 34.

Rev. 14. 3.

Next, we must heare, and kéepe, and retaine the word in our hearts, that it may dwell in vs plenteously. He that puts bread, or any other meate into his mouth, first chewes it, and then conuaies it into his stomack: so when we haue heard Gods word, we must meditate on that we haue heard, and we must consider, what was spoken, and how it was spoken, and to what purpose it was spoken.

There is much adoe to kéepe the word, when it is heard; for the flesh and the diuell

sight

fight againſt the Spirit, that ſæmes by the preaching of the woord to be a new gheſt in our ſoules. But as *Iehu* was knowne by his furious marching: ſo an honeſt and good heart is knowne by zeale and earneſtnes, to finith a good purpoſe in hearing and kæping Gods woord, that it may dwell in vs. And as *Iaakob* when he wreſtled with the Angell, ſaid, I will not let thæ goe, except thou bleſſe me: ſo a true Iſraelite will ſay, when he heares the woord, I will fire it in my heart, and I will not let it depart, till it reforme my minde, and bring forth fruit.

2. *King.* 9.20.

Gen. 32. 26.

Neither anailes it ought to heare the woord, except the heart kæpe it, and faith engraue it dæpely in the ſoule. What did it profit *Adam* to heare the commandement, to abſtaine from the træ of knowledge of good and euill, when he neither beleeued, nor kept it? What did it profite *Lots* wife, to heare that commandement; Eſcape for thy life, looke not behind thæ, neither tarrie thou in all the plaine, eſcape into the mountaine, leſt thou be deſtroyed; when ſhe diſobediently retained it not in her heart? What did it profite the children of Iſrael, to heare the voyce of the Lord; when they kept it not, but hardened their hearts, and temptes God, and prowed him, though they had ſæne his woorke? For they

Gen. 3.11.

Gen. 19. 17.

Pſal. 95. 7.8.9.

they that are thirstie, must drawe nigh to the waters, and must encline their eares, and must come to the Lord; if they will haue their soules to liue, and will be partakers of Gods euerlasting couenant, euen of the sure mercies of *Dauid*: and then they shall see, that as the raine commeth downe, and the snow from heauen, and watereth the earth, and maketh it to bring forth and bud, and returneth not againe thither from whence it came: so the word of God, that goeth out of his mouth, shall not returne voyde; but shall accomplish that which God will, and shall prosper in the thing whereto it is sent. *Isai.55.* 1.3.10. 11.

What did it profite the hearers of the old Prophets, to haue their eares beaten on with an externall sound; when they would not be instructed: and when they would not obey, nor incline their eares, nor walke in the waies which God commanded; but went after the counsels and stubburnenes of their wicked heart, and went backward and not forward; and hardened their necke, and did worse then their fathers? What did it profit *Herod.* to heare *Iohn* gladly, and to reuerence him, and to doe many things by his preaching; when as he imprinted not the word in his heart, nor kept it; and therefore it profited not, because it was not mixed with faith? *Ier.6.8.* *& 7.24.* 25.26. *Mar.6.* 20. *Heb.4.2.*

What did it profite *Felix*, to heare *Paul* of the
Act.24. faith in Christ; and to tremble, when he heard
24.25. him dispute of righteousnes, and temperan-
cie, and of the iudgement to come; when the
word of God had no roting in his heart, and
his affection thereunto was but as a sudden
flash of lightning in ỹ darkenes, which comes
quickly, and vanisheth quickly? For as the
Luk.2. blessed Virgine, not onely maruelled at the
33.51. things which were spoken of Jesus, but also
kept all those sayings in her hart: so when we
heare the word of God, we must not onely re-
ceiue it with outward eares, but we must
giue it accesse into the closet of our hearts,
Iam.1. and kepe it, and grafte it there, if we will
21. haue it to saue our soules. It is a step to bles-
Luk.10. sednes, to heare the Gospell preached, for bles-
23.24. sed are our eyes, which see that which many
Prophets and kings haue desired to see, and
haue not seene: and to heare those things,
which we heare; and haue not heard them:
but he is indeed blessed, not that heares the
Luk.14. word onely, but that heareth and kepeth it.
35. Therefore to teach, how profitable a thing it
is to heare the word and kepe it; Christ
makes it a marke and cognizance of his elect,
Rom.1.3. that when the name of God is declared vnto
Ioh.17.6. them, they kepe his word. And that we
may learne, that it sufficeth not to heare, ex-
cept

apt we heare and keepe; both Chriſt, and the diſciple whom he loued, that in his laſt ſupper leaned on his breaſt, when they propoſed things againe and againe to be pondered, they required their words to be marked; and charged, that he that hath eares, ſhould heare; that is, that eares and hearts ſhould ioyne together in receiuing and holding the word of God. For though the word be ſtill ſalt; yet when it is not well kept, it becomes as ſalt that hath loſt his ſauour, and preſerues not the ſoule from putrifying in ſinne and wickednes, through want of faith in the receiuer. *Ezekiel* was commaunded to eate the roule and booke, that was ſhewed vnto him: to teach vs, that we ſhall heare Gods word in vaine, vnles we retaine it, and delight in it. For as meate that is receiued into the ſtomach, if it be preſently diſcharged out, it nouriſheth not the body, nor is turned into the ſubſtance thereof: ſo the word doth the ſoule no good, when it is heard onely, and not kept, and digeſted, and chewed, and conuerted vnto the ſoules nouriſhment. When a tree is planted, it can beare no fruit, if it be ſhaken and ouerthrowne with ſtormes and windes: no more can the word bring forth fruit, when it is planted in the heart, if it be not kept ſure, but ſuffered to be

Luk.9.44. Matt.13.9. Rom.2.7. 11.17.& 13.9. Luk.14.35. Ezek.3.1.

Iob. 4.14. shaken with the winde of euery tentation. It is not enough to come to the well, but if we will neuer thirst, we must drinke of the water which Christ giues vs. For as he saith, I
Cant. 5.1. am come into my garden, I gathered my mirre with my spice, I ate mine hony-combe with my hony, I dranke my wine with my milke: so he saith also, O friends, drinke and make you merry, O welbeloued: that is, as Christ in his kingdome of grace, like a delicious Paradise and garden, into which we enter by the preaching of the word, hath prepared a spirituall banquet; so he liberally inuites all men to the participation thereof, which is obtained by holding fast and keeping of his word and gospell.

Wherefore since it is not enough, to admire the foode of our soules, and to call it
Ex. 16. 16. Man, that is, what is this? except we gather it as we ought, and keepe it as we ought, and eate it as we ought: Let vs beseech God, the giuer of euery good and perfect gift, to endue vs with the honest and good heart, which heareth the word, and keepeth it, that Gods word may euermore remaine in vs. For neither is
1. *Cor.* 3.7. he y planteth any thing, neither he y watereth, but God that giueth y encrease. Except
Psal. 127. 1. the Lord build y house, they labour in vaine

that

shal build it; except the Lord kepe the citie, the képer watcheth in vaine. Therefore *Austin* and *Gregorie* say agreeably thereunto; (*Omnia Ecclesiæ magisteria foris insecus sonant, cathedram habet in cælo, qui intus docet: Mutum est omne quod loquitur, si Deus interius in corde eius non clamet; qui etiam aspirat verba quæ audiunt:*) that is, all the teaching of the Church sounds without, he that teacheth within, hath his seate in heauen: Euery mouth that speakes is dumbe, vnles God crye within in the heart, who also giues life to the words which are heard.

Aug. tract. 3 in ep. Ioan. Greg. l. 11. c. 5. Mor. in Iob.

The third propertie of the good hearer, is to bring forth fruit with patience. The graine of wheate will bring forth none other fruit, but fruit of his owne nature and sort: so the Gospell and word of Christ, when it is sowne in the good heart, that heareth and kepeth, will bring forth none other thing, then that it teacheth and deliuereth. Faith in Christ, amendment of former life, knowledge of God, loue to God and man, are preached and sowne: and where there is the honest and good heart, and these things are heard, kept, and dwell; there these things spring, growe, and flourish.

God required the Israelites, to gather the people together, men, and women, and children,

Deut. 31. 12.

dren, & the ſtrangers that were within their gates, that they might heare, and that they might learne, and feare the Lord their God, and keepe and obſerue all the words of his law. Hearing, and learning, and fearing the Lord goeth before; and then keeping and obſerving the words of the law commeth after. For God commaunded *Moſes*, to teach his ordinances and lawes to the people; that they might doe them, and feare the Lord, and doe all that was commanded. Therefore when the Iſraelites would promiſe an abſolute and entire worſhip of God; they ſaid, that they would heare all that the Lord God ſhould ſay vnto them, and doe it. For they that come neere to God with their mouth, and honour him with their lips; but haue their hart remoued from him, and doe not feare him in their workes; are curſed, though they take deepe to hide their counſell from the Lord, and doe their workes in darkenes, and ſay; Who ſeeth vs? and who knoweth vs? their turning of deuiſes ſhall not be eſteemed more then the potters clay: for ſhall the worke ſay of him that made it, He made me not? or the thing formed, ſay of him that faſhioned it, He had none vnderſtanding? That is: for all their craft, they ſhall not be able to eſcape Gods hands; no more then the clay that is in the

Deut.6. 1.2.

Deut.5. 27.

Iſa.29.13. 15.16.

the potters hãds hath power to deliuer it ſelfe. When Chriſt gaue cõmiſſion to his Apoſtles to goe and teach all nations, and to baptiſe: he adds how they ſhould teach thẽ; teaching them (ſaith he) to obſerue all things, whatſoeuer I haue commaunded you. We muſt not only be hearers of the law, deceiuing our ſelues; but alſo doers of the law: for not the hearers of the lawe are righteous before God, but the doers of the law ſhall be iuſtified. We muſt not onely profeſſe good things; but practiſe good things: for if we knowe what is good, yet we are bleſſed, if we doe it; and the ſeruant that knoweth his maiſters will, and doth it not, ſhall be beaten with many ſtripes. We muſt be good trees, that doe not onely beare leaues and bloſſomes, but alſo bring forth good fruit in due ſeaſon: otherwiſe Chriſt will ſay vnto vs; Why call ye me Lord, Lord, and doe not the things that I ſpeake? We muſt not deale with the ſcripture in performance, as ẏ Papiſts deale with it in expoſition, calling it a noſe of waxe; that is, we muſt not make it ſerue our wils & affections; beleeuing what is promiſed, but not doing what is cõmanded. Idle boies ſometimes ſtrike fire out of ẏ flint, not to kindle a fire, but to ſee, how the ſparkles flye out; praiſing and admiring ſometimes thele, ſometimes thoſe ſparkles; & putting no

Matt. 28. 20.
Iam. 1. 22.
Ro. 2. 13.
Ioh. 13. 17.
Luk. 12. 47.
Luk. 6. 44. 46.

fewell or ſubſtance that may fire a flame: ſo many hearers, more curious then Chriſtian, bring their vnderſtanding as a flint, to the preachers voyce which is like the ſtryking ſtéle, onely to heare how oratorionſly and eloquently he ſpeakes, and not putting thereunto the fewell of their deſire, that it may be kindled to vertue and good workes.

When they haue heard many preachers, they will ſay; He is learned; another is eloquent; this man is copious; that man is ſwift in vtterance.

Therefore a Sermon to them is like a Muſicall ſonge; wherein the voyce of the ſinger is commended; but the ſubiect of the ſonnet is not conſidered.

And it often falls out, that as when Muſicke ſounds by night in the ſtréetes, a man may riſe out of his bed, to heare it; but aſſone as it is ended, he goeth to his bed againe, and ſléepes as ereſwhiles he did: ſo many worldly, couetous, proud, and voluptuous perſons, when the Sermon is heard; they profite nothing therby, but carrie home the ſame minds which they brought forth, and lye downe againe to ſléepe ſecurely in the bed of iniquitie.

But if we will haue the word of Chriſt to dwell in vs, and be profitable hearers; we

must

must heare with an honest and good heart, and we must heare, and kepe, and bring forth fruit.

And how must we bring forth fruit? with patience. For the chiefest fruit that comes of the right receiuing of the word of God, is the propagation thereof vnto others also; that being freed from Sathans tyrannie, they may be made citizens of Christs kingdome. This cannot be done in the world without crosses, aduersities, and persecutions. Therefore we must haue patience; for without patience this principall fruit of the word cannot be yelded forth; forasmuch as all that will liue godly in Christ Iesus, must suffer persecution. 2. Tim. 3. 12.

This caused the Apostle to say, that the way to euerlasting life, is patience in well doing: he saies not, well doing, and no more, but patience in well doing, because without patience we can hardly doe any good. This caused him to reckon Patience, for the first vertue, that must alwaies be in a good Minister of the word; howsoeuer other vertues may not alwaies be in him, nor without exception, vnles it be according to the affection of the minde. Ro. 2. 7. 2. Cor. 6. 4.

This caused him to say, That we haue need of patience, that after we haue done the Heb. 10. 36.

will

will of God, we may receiue ỹ promise. This caused Christ, when he had foretold many and bitter calamities of ỹ professors of his name; to conclude the speech with this: By your patience possesse your soules: as though he had said, when you are pressed with miseries on euery side, it will be hard for you to possesse your soules, except ye be valiant, courageous, and beare vp manfully by patience: for Vertue without patience is a Widowe. Patience can turne reproaches into ioy, infirmities into glorie, tribulations into gladnes: for it made the Apostles to goe away ioyfully, for that they were counted worthy to suffer rebuke for the name of Christ: and it caused Paul to take pleasure in his infirmities. Patience is the life of the righteous: for the righteous liueth by his faith: and faith is ỹ ground of things which are hoped for: and hope is propped vp by patience, for hoping for that we see not, we do with patience abide for it: therefore the righteous liue by their patience. Patience encreaseth the reward of well doing: and therefore Chrysostome well weighing the force of Pauls words, (where he saith, Euery man shall receiue his wages according to his labour,) writes on this sort: I will say a thing which may seeme to exceed the opinion of many, but it shall not exceed the truth. Although

Luk. 21. 19.
Act. 5. 41.
2. Cor. 12. 10.
Hab. 1. 4.
Heb. 11. 1.
Rom. 8. 25.
1. Cor. 3. 8.

though a man shall doe some worthy and courageous thing, and yet without labour and danger, he shall receiue no great reward. For euery man shall receiue his owne wages, according to his labour: not according to the greatnes of the worke, but according to the qualitie of the labour and suffering. And he proues this by examples out of the scriptures. For *Paul* glorieth not, but in his infirmities and tribulations. *Iob* before his calamities which he suffered, was a iust man and righteous, and that feared God, and of wonderfull godlines, for his heart reproued him not for his daies past: But all this Sathan accused, and said, Doth *Iob* feare God for nought? hast not thou (O God) made an hedge about him, and about his house, & about all that he hath on euery side? But when he had lost al that he had, and was striken with grieuous boyles, and yet retained patience, Sathan departed, and could cauil and wrangle no more against him. Lastly (saith he) Christ our Lord bare in his glorious body ỹ marks and scars of his wounds, & carried them into heauen, for none other cause, but to teach vs, that the worke of his passion farre surpassed in dignitie all his other workes & miracles. For as odours doe dispearse their sweete smell farther, when they are moued: so the vertues of the godly being stirred

In epist. ad Olymp.

2. *Cor.* 12.

Iob. 1. 1. & 27. 6.

Iob. 1. 9. 10.

stirred by patience, yeld forth a more acceptable sauour, both to God, and men. Therefore that Christs word may dwell in vs, we must haue an honest and good heart; and we must heare the word; and we must heare and keepe the word, and we must bring forth fruit with patience.

Wherefore since the word of God is so beneficiall and profitable for vs; and must be heard after this manner: let vs all beseech our heauenly father, that we may be partakers of that inestimable commoditie of the scriptures; and may be right and worthy hearers, readers, and keepers thereof.

Art thou young? Let the word of Christ dwell in thee plenteously: for if a child be taught in the trade of godlines, he will not depart from it, when he is olde: And wherewith shall a young man redresse his way? but in taking heed thereto according to Gods word: and *Timothie* knowing the scriptures from a child, and being nourished vp in the words of faith, and of good doctrine, did continually followe it.

Pro.22.6.
Psal 119. 9.
2.Tim. 3.15.
1.Tim. 4.6.

Art thou old? Let the word of Christ dwell in thee plenteously: for it will teach thee, to repent for thy former sinnes; to bewaile the vanities of the world; to prepare for thy dissolution; to fixe thy faith on Christ Iesus, who

hath

hath ordained a Manſion for thee in heauen; and therefore to ſay with old *Symeon*, Lord, *Luk.* 2. now letteſt thou thy ſeruant depart in peace, 29.30. according to thy word; for mine eyes haue ſeene thy ſaluation.

Art thou vertuous, and a louer of the word? Let the word of Chriſt dwell in thee plenteouſly: let vs be led forward to perfection: let vs followe the direction of the ſcripture, till we come to heauen; as the wiſeman trauelled *Heb.* 6. 1. by the leading of the Starre, till they came to *Matt.* 2. 9. Chriſt.

The kingdome of God is compared to a graine of muſtard ſeede; which at the firſt is *Matt.* 13. the leaſt of all ſeedes; but when it is ſowne, it 31. becomes firſt an hearbe; then the greateſt of hearbes; then a tree; then the birdes make neſts in the branches thereof: ſo the godly muſt proceede from the ſeede of godlines, to the hearbe of godlines; from the hearbe to the tree; from the tree to branches, ſo great, that birdes may make neſts in them; that is, their fruits and good workes muſt be ſo manifeſt, that others may be brought to the feare of the Lord by their preſident.

When *Eliah* was gone a daies iourney in the wildernes, and ſate and ſlept vnder a Iuniper tree, Gods Angell cald vpon him, vp, and eate: and when he ſlept againe, the An-

gell

1. King. 19.5.6.9. 13.15. gell the second time cald vpon him, vp and eate, for thou hast a great iourney: and when he had trauelled 40. daies, and was lodged in a cane, the Lord cald vpon him, what doest thou here *Eliah?* and when he was brought forth to the mount, the Lord said vnto him, what doest thou here *Eliah?* goe, and returne by the wildernes vnto *Damascus*, and doe thus, and thus. So when we are entered into the way of life, we must vp, and eate, and strengthen our selues, first with milke, then with stronger meate; we must walke from vertue to vertue, we must remember, that we haue a great iourney to goe; we must alwaies thinke, that euery blessing of God bestowed vpon vs, is a further calling and prouocation to godlines; and that we heare a voyce that cals vs forward, thou hast yet a greater iourney to goe, what doest thou here *Eliah?* Art thou vitious? yet labour and desire, that the word of Christ may dwell in thee plenteously; and hearken attentiuely to the word, and thou shalt see the admirable efficacie thereof. If *Polemon* a drunken and intemperate young man, when he rushed with his complices into *Xenocrates* schole, after a contemptuous sort; were so altered by the Oration of the Philosopher, that afterward he em-

Laert. lib. 4.

embraced ſobrietie: much more can the doctrine of Chriſt dutifully and heedefully heard, moue a ſinner to renounce wickednes.

When the chiefe Prieſts and Phariſes had ſent meſſengers to take Jeſus, as he was preaching to the people; the meſſengers tarying till he had ended his ſayings, (not with a purpoſe to learne, but to entrap him in his words,) were ſo pricked in heart and changed, that they returned without doing their meſſage; and being aſked, why they had not brought Jeſus; they anſwered, neuer man ſpake like this man. Saint *Auſten* reports of himſelfe, that being yet polluted with the errour of the *Manichei*, hearing *Ambroſe* preaching, not with an intent to beléeue his doctrine, but with a purpoſe to marke his eloquence; though he contemned the matter, and was delighted with the words onely; yet with the words which he loued, there came to his minde alſo the things which he neglected; and when he opened his heart, to conſider (*quàm diſertè diceret, pariter intrabat & quàm verè diceret.*) how eloquently he ſpake, it entered alſo into his minde, how truely he ſpake. Therefore ſince the hearkening to the word brings *Ioh.*7.46. *Confeſſ. l.*5.*c.*13. & 14.

ſuch

ſuch profite; though it ſhew thy vanities, and ſpots, and faults, and imperfections; yet deſpiſe it not, nor throwe it away from thee; as the Ape when he beholds his deformitie in the glaſſe, doth throw it from him, and ſeekes by all meanes to breake it. But rather, as when thou art trimmed of the Barber, thou lookeſt on the glaſſe, to ſee, whether thou art well trimmed or not: ſo when thou goeſt from hearing the word, conſider, whether thou be made better, or worſe, by the hearing. Art thou learned? Let the word of Chriſt dwell in thee plenteouſly; and deſpiſe not the preaching and expoſition thereof. Though thou know much, yet thou maieſt be confirmed in knowledge: though thou reade priuately with deuotion, yet that which moued thee not then, nor ſeemed worthy to be obſerued, when another vtters it, may worke on thy ſoule: though *Dauid* were a ſingular Prophet; yet *Nathan* rouſed him out of his ſecuritie: though *Pharaoh* remembred his dreame; yet *Ioſeph* made the interpretation thereof cleare vnto him. Art thou vnlearned? pray that the word of Chriſt may dwell in thee plenteouſly, and loue it earneſtly, and meditate thereupon continually; and then thou ſhalt ſay with the Prophet: by thy commandements (O Lord) thou haſt made me wiſer

2. *Sam.* 12. 1.

Gen. 41. 17.

Pſal. 119. 98. 99. 100.

then

then mine enemies; for they are euer with me; I haue had more vnderstanding then all my teachers: for thy testimonies are my meditation: I vnderstood more then the Ancient; because I kept thy precepts. For true it is, that the Athenian Oratour wrote ouer his schole dore in golden letters; If thou loue learning, thou shalt attaine to much learning. Art thou poore, or rich? Art thou a father, or a child? Art thou a Maister, or a seruant? Art thou a Magistrate, or a priuate person? Of what ranke, or condition soeuer thou art: Let the word of Christ dwell in thee plenteously. For if thou be tempted to sinne, it will call to thy minde, what is written, and what thou hast read: if thou doubt, what is to be done by thy selfe, or other; it will direct thee in the right way: if thou wouldest reprooue vice, it will teach thee the will of the Lord: if thou wouldest confirme truth, or confute errour, or comfort the afflicted; there thou shalt be satisfied, and learne the whole dutie of man. *Psal.* 119. 98. 99. 100. *Eanes phi-lomathes, ἐς ἐρω τὸν μαθές.* *Isocrat.*

Wherefore since they that are of God, heare Gods words; and they that despise it, are not his children: let vs shew our selues Gods children by hearing his word: let vs remoue from vs the loue of the world, that doth commonly hinder it: let vs shun pleasures and cares, that doe choake it: let vs heare it *Iob.* 8. 47. *1. Io.* 4. 6.

with an honeſt and good heart, and a purged minde, and a ſincere faith, and a prompt will, and an humble and reuerēt feare of the Lord, and daily and diligent praiers and ſupplications for the true vnderſtanding thereof: let vs kēpe it by continuall meditation, and obedience, and watchfulnes, and profeſſion, and practiſe: that ſo lodging the word of God as an heauenly gueſt in our ſoule, and ſuffering it to dwel therein plenteouſly in all wiſedome in this life; in the life to come, we may dwell eternally with that word, which is God, and which is life, and may ſit downe with Abraham, Iſaak, and Iacob in his heauenly kingdome. Amen.

Iob. 1.1.4.

THE

THE HVMBLE CENTVRION.

Matt. 8. 8.

But the Centurion answered, saying, Maister, I am not worthy, that thou shouldest come vnder my roofe: but speake the word onely, and my seruant shall be healed.

THis is the answere of the Centurion to Christ, whē hee had desired him, to heale his seruāt that was grieuously pained vō the palsie, & when Christ had said, that he would come and heale him. As if the Centurion had thus answered: Maister, I beleeue, that thou art the Messias, and Sauiour of beleeuers; I beleeue, that thou art the onely sonne of God; I beleeue, that thou art omnipotent, & able with a word to call & remoue sicknesses & diseases from mās body. Euē as I haue my souldiours at cōmand, & when I say to one, go, he goeth; &

to another, come, he commeth; and to my ser-
uant, doe this, he doth it: so if thou bid sick-
nes enter on a man, it enters; if thou bid sick-
nes depart from a man, it departs; if thou bid
sicknes returne to a man, it returnes; if thou
bid sicknes kill a man, it kils him; if thou bid
sicknes not to touch a man, it toucheth him
not.

Since then I knowe thy Maiestie, author-
itie, and power, I suppose it needles to en-
treate thee to come to my house, as if in thine
absence thou couldest not heale my seruant;
or as if thou were like other Physitians, that
must behold the sicke patient, and consider of
many circumstances, that are to be weighed
in applying of medicines: but it shall be suf-
ficient, if thou speake the word onely. And
what should I expect thy comming to mine
house, seeing I am a sinner, and altogether
vnworthy that thou shouldest enter vnder
my roofe? It is doubtfull, which was greater,
and more to be admired, whether the Cen-
turions faith, or the Centurions humilitie.
His faith is highly extolled by Christ him-
selfe, when he said, Verily I say vnto you, I
Verse. 10. haue not found so great faith, euen in Israel.
As if our Sauiour had said; In Israel there
are that doe embrace my doctrine, and sticke
to me, and followe me, and acknowledge,
that

that I am the lambe of God, that taketh away the sinne of the world: but these having alwaies brought vp in religion; and hane continually heard the prophecies read, that testifie of my comming in the flesh: this Centurion is a stranger borne, & a Gentile, naturally voyde of ỹ knowledge of the lawes written by Moles: and therefore so much as he makes so excellent a profession of my power and worthines, I am constrained to marueil, and I must nedes say, that I have not found so great faith euen in Israel. Christ hath so fully and plenteously commended the Centurions faith, that it nedes no farther explanation, or amplification; vnles we should be exhorted to the imitation of it, namely, that in all our dangers, troubles, crosses, and afflictions, we relie wholly on the mercie of our onely Sauiour, not distrusting, but that he can and will at an instant and in a moment succour vs, if he speake the word onely, and say, that it shall redound to Gods glorie, and to our saluation. Let vs then see, what edification we may reteine by the Centurions humilitie, when he saith, Maister, I am not worthy, that thou shouldest come vnder my roofe.

If this were the same Centurion that S. Luke writes, of (as some very learned men

Luk. 7. 2. 4. 7.

haue thought, though there seeme some difference in the narration;) doubtles he was a Noble man, and appointed by the Romanes a Gouernour and a president of Capernaum, the chiefe citie of Galile; who so much loued the Iewish nation, that he built a Synagogue for them; and therefore the Elders of the Iewes were intercessors to Christ for him, saying, that he was worthy, that he should doe this for him. Yet this Centurion respecting neither the Nobleness of his birth, nor the worthines of his place, nor his deserts towards Christs nation, nor the loue and fauour of the Iewes, in which he liued, reputes himselfe altogether vnworthy, not onely of the benefite which he desired for his seruant, but euen of the sight of Christ: Wherefore (saith he) I thought not my selfe worthy to come to thee. This most profound humilitie of an Ethnick, is worthy of great obseruation. And in like sort godly men haue alwaies humbly thought, & spoken of themselues. Iacob praying, that he might be deliuered from the hand of his bloodie brother Esau, set vp this supplication to the Lord; O God, I am not worthy of the least of all the mercies, and all the truth, which thou hast shewed vnto thy seruant. This was the humilitie of Iaakob. Iob a iust and vpright man, that

Gen. 32. 9. 10.

that feared God, and eschewed euill, confes- Iob.1.1.
seth, that all mans reasons cannot stand vp in
disputation with God, but that the most
mightie helpes doe stoupe vnto him; How Iob.9.14.
much lesse (saith he) shall I answere him? or 15.
how should I finde out my words with him?
for though I were iust, yet could I not an-
swere, but I would make supplication to my
Iudge. And when he had seene with the eye,
hauing before onely heard of God by hearing
of the eare, he could not kéepe in this protesta-
tion, Therefore I abhorre my selfe, and repent Iob.42.6.
in dust and ashes. This was the humilitie of
Iob. Ioseph, when he was brought to Pha-
raoh to interpret his dreame, which none of
the Southsayers or wisemen of Egypt were
able to interpret; when Pharaoh had said vn-
to him, I haue dreamed a dreame, and no man Gen.41.
can interpret it, and I haue heard say of thee, 15.16.
that when thou hearest a dreame, thou canst
interpret it: Ioseph answered submissely,
without me, God shall answere for the life of
Pharaoh: that is, if I can expound thy dreame,
it commeth of God; of my selfe I can doe no-
thing. This was the humilitie of Ioseph.
Wise Daniel in the like case, whē Nebuchad-
nezar the Babylonian Monarke had said vnto Dan.2.26
him; Art thou able to shew me the dreame, 27.28.
which I haue seene, & ỹ interpretation therof?

he answered with all lowlines, The secret which the king hath demaunded, can neither the wise, the Astrologians, the Inchãters, nor the Southsayers declare vnto the king; but there is a God in Heauen that reuealeth secrets, and sheweth the king *Nebuchadnezzar* what shall be in the latter daies **This was the humilitie** of Daniel, Dauid, **when from the** sheepfold he was aduanced to the crowne and scepter, and from the dust to the royall throne of Israel, **he was so far off from waxing proud** in conceit for his extraordinarie dignitie, that **he burst out into these speeches**; Who am I ô Lord God, and what is my house, that thou hast brought me hitherto? **This was the humilitie** of Dauid. Peter and Iohn **hauing** giuen perfect constitution and disposition of bodie to the Cripple, **when the people** ranne amazed into Salomons porch, **to wonder at them**, Peter **answered to the people**; Ye men of Israel why maruell ye at this? or why looke ye so stedfastly on vs, as though by our owne power or godlines, which had made this man goe? The name of Iesus Christ hath made this man sound; and the faith which is by him, hath giuen to him this perfect health of his whole body **This was the humilitie** of Peter and Iohn. **And when** Peter **sawe the great multitude of fishes that was enclosed, he fell** downe

2. *Sam.* 7. 18.

Act. 3. 12. 16.

downe on his knees, saying to Christ; Lord, goe from me; for I am a sinfull man. This was againe the humilitie of Peter. When Paul had healed the Cripple at Lystra; and the people lifted vp their voyces, and said, Gods are come downe to vs in the likenes of men; and would haue sacrificed vnto him & Barnabas; the Apostles rent their cloathes, and with all earnestnes restrained the people from such vngodlines; saying, O men, why doe ye these things? we are euen men subiect to the like passions that ye be. This was the humilitie of Paul and Barnabas. Paul acknowledgeth himselfe to be as a man borne out of due time; and the least of the Apostles; not meete to be called an Apostle; and that he was nothing; and that he was the least of all the Saints; and that he was the chiefest of all sinners, whom Christ Jesus came into the world to saue. This was againe the humilitie of Paul.

Luke.5.8.

Act.14. 11.14.15.

1.Cor.15. 8.9.

2.Cor.12. 11.

Eph.3.8.

1.Tim. 1.15.

Neither let any suppose, that Paul lyed for modesties sake: for he made a true and humble confession, drawne from the inward sense of his heart. But if any should aske, why Paul doth account himselfe the chiefest offender; since he fell onely by ignorance of sound doctrine, being otherwise vnblamable before men throughout his whole life? We must know,

Gal.1.1 Phil.

know, that in that saying of Paul, we are admonished, how hainous and grieuous a sinne infidelitie is before God; specially when obstinacie and rage against the truth, is ioyned thereunto. It had bene easie for the Apostle, to haue extenuated vnder a colour of inconsiderate zeale, all that he confessed of himselfe, but he is not ashamed to confesse, that though he were a man spotlesse before the world, and endued with singular vertues, yet because he was an Aduersarie to the doctrine of the Gospell, and wrapped in stubbornenes and incredulitie, he reckoned himselfe for a notorious and egregious sinner; to teach vs, that the pompe of hypocrisie preuailes nothing with GOD, when it frowardly resisteth Christ; and that God reiecteth incredulitie and obstinacie, but accepteth of the obedience of faith. Christs humilitie is most graphically & liuely described of the Prophet, who saith, that he had neither form nor beautie, that he was despised and reiected of men, that he was a man full of sorrowes, and had experience of infirmities; that he was indeed as a man plagued and smitten of God; that he was wounded for our transgressions, and broken for our iniquities, and chastised for our peace, and scourged for our healing; that he was oppressed & afflicted, and brought

Isai. 53. 2. 3 4 5. 7. 8.

as

as a sheepe to the slaughter; that he was cut out of the land of the liuing, and plagued for the transgressions of beleeuers, and had his graue made with the wicked. This was the humilitie of Christ our Lord. Eminent is the example of Iohn the Baptist, vnto whome the Iewes sent Ambassadors, to wit, Priests and Leuites from *Ierusalem*, to know, whether he were the Christ, or not; & to aske of him, Who art thou? They neuer conferred this honor on Christ; they neuer sent Ambassadors to him; they neuer asked but captiously of him, whether he were the Christ. And why was this? The workes of Christ were greater then the workes of Iohn, for Iohn did no miracle, that Christs glory might be the greater, and that the Iewes might the sooner receiue him for the Messias. Christs doctrine was more heauenly then Iohns: for Christ taught as one hauing authoritie, and not as the Pharises, and other Doctors of the Lawe. The Iewes themselues confessed, that neuer man spake, as Christ spake. And a principall Pharisie could not but say; None could do these miracles that thou doest, except God were with him. What then is the reason, that they neglect and despise Christ, and send this solemne, honourable, and noble Ambassage to Iohn, euen from *Ierusalem*, their Metropolitane Citie?

Ioh. 1. 19.

Ioh. 7. 46.

Ioh. 3. 2.

Was

Was it because Christ did sharply taxe and reprehend their life? But Iohn did it more sharply, speaking thus to the Pharises, O generations of Vipers, who hath forewarned you to flee from the anger to come. Surely this was the onely cause, for that they reputed Christ vilde, and a Carpenters sonne; but they accounted Iohn a noble man, and the sonne of a noble man; whose father was Zacharias the Priest, and his citie was in Iudah: whereas they supposed, that Christ was borne in Nazareth, a base and simple citie in Galile; and therefore Nathaniel, otherwise a iust man, and a true Israelite without guile, said, Can there any good thing come out of Nazareth? The Iewes respected (after the fashion of the world) externall nobilitie; and they had rather acknowledge Iohn for the Messias, that was honorably descended, then Christ, who was borne in humilitie; whether we respect the place of his birth, or the place of his education, or the state and condition of his mother and supposed father Ioseph. For carnal and worldly men are most acute and sharpe eyed in perceiving, handling, and discerning of worldly things and businesses; but they are blind and ignorant in spirituall matters.

Mat. 3. 7

Ioh. 1. 45. 47.

And therefore well writes Saint Basil;

As

As the ſight of an Owle preuailes in ye nigh; but when the ſunne ſhines, it is much dazeled and dulled: ſo the minde of men wiſe in the things of this world, ſeemes to be moſt acute and quicke, to diſcerne vaine things; but to be dull and darke to perceiue the true light indeed. Howſoeuer it were, and howſoeuer the Iewes were blinded with an ouerweening opinion of Iohns excellencie; yea howſoeuer Iohn were extolled of Chriſt himſelfe, that cannot lye, nor be deceiued; when he was commended, for the greateſt Prophet, that aroſe among men borne of women; yet this Iohn ſo noble, ſo excellent, ſo temperate, ſo ſincere, ſo commended, how humbly did he eſteeme of himſelfe? and what was his anſwere to the Ambaſſadors? I baptiſe (ſaith he) with water; but there is one among you, whom yee know not: he it is that commeth after me, which was before me, whoſe ſhoe latchet I am not worthy to vnlooſe. This was the humilitie of Iohn the Baptiſt. There is a memorable hiſtorie recorded of the ſeuen wiſemen of Greece, how modeſtly they ſhifted the name and reputation of wiſedome from one to the other, on this manner. One had bought the draught of fiſhers, that drew their net in the Mileſian coaſt: there aroſe a controuerſie, by reaſon that a golden Delphian

Hom. l. 1. hexaem.

Matt. 11. 11.

Ioh. 1. 26. 27.

Val. Max. l. 4. c. 1.

table

table of great weight was drawne to land: the fishermen affirming, that they had solde the fishes that should be taken; and the fellow saying, that he had bought the fortune of the draught: the case being brought before the whole people of the citie, for the noueltie of the matter, and for the value of the table, it pleased them to aske counsell of Apollo of Delphos, to whom the golden table should be adiudged. Apollo answered, that it should be giuen to him, that surpassed others in wisedome; in this oracle.

Hos (ephor) panton protos, tonto tripod an dō.

Then the Messias with one consent gaue the table to Thales: Thales gaue it to Bias, Bias to Pittacus; and he presently to another; and after from one to another of all the seuen, it came last of all to Solon; who bestowed vpon Apollo himselfe, both the title, and the reward of the greatest wisedome.

And thus it appeares, that the better euerie one is, the more humble euery one is; and the more he esteemes other better then himselfe. The fuller the vessell is, the baser sound it yeldes; but the emptier it is, the lowder it rings. The higher the Sunne is in the heauen, the lesser shadowes he makes; and the lower he is, the greater shadowes doe fal from bodies. Sound and full eggs doe sinke in wa-

water; but rotten, and putrified, and emptie, doe float and swim. When the bird will mount vpward in flight, she bends downe her head towards the earth, that she may rise the higher; which she doth not, when she walkes on the ground. Wood that in burning yeldes the greatest smoake, doth giue the smallest heate. The bough whereon fruit hanges, and the eare ful of corne bend downeward to the earth; but the bough and eare that are voyde of fruit doe stand vpright. Euen so they that are destitute of true vertus and of good workes, make most ostentation; but the soule that is replenished with vertus and godlines beholds the earth; that is, mans frailtie and earthly condition; from which ariseth the cause of humbling our selues.

And euery one must confesse, (as Abraham did talking with God,) that he is dust and ashes; not onely in respect of the body, which is most manifest; but also in respect of the soule, and thereby truely abase and humble himselfe. For as ashes are vile and of no reputation; so the soule by sinne is vile and abominable before God. As ashes are scattered with each blast of winde; so man of himselfe cannot resist a small tentation, but he often fals at the vttering of a small speech. As ashes cannot returne to the former matter and Gen. 18. 27.

and substance of which it was made; so a sinner cannot returne to the state of salvation, from which he fell, but by the grace and mercie of God.

The consideration of this is needfull for vs: for to esteeme too well of our selues, and to be willing to be thought that we are not, and to be unwilling to be thought that we are, is a disease incident to most men. Which disease, of man Socrates fitly expressed, when he said, That if upon the stage any should commaund all shoomakers to stand up, shoemakers onely would stand up; likewise if carpenters, or weauers, or other particular craftesmen were to stand up, these onely would stand up; but if wise men, and iust men were commaunded to stand up, all present would straightway stand up; because all are willing to be accounted such. And therefore since selfe-loue and selfe-liking is an hereditarie sickenes in vs, it is behouefull for vs to obserue, what remedies may cure this daungerous infirmitie. Surely whatsoeuer we consider; whether the things without vs; or the things within vs; or the things beneath vs; or the things aboue vs; or the things against vs; all these things will teach vs dejection and humiliation of our selues. By those things which are without vs we may be humbled; if we consider

Stob. ser. 21.

ſider, that other haue more vertue and goodnes in them, then our ſelues haue.

By thoſe things which are within vs we may be humbled; if we conſider our owne offences, our wicked inclinations, or defects; or euen our good qualities, which are from God, and not from our ſelues. By thoſe things which are vnder vs we may be humbled; if we conſider the beaſts, in that we ſee them ſtronger; the birds, in that we ſee them nimbler; the fruits, that growe out of the earth, in that we ſee them more profitable, and more beautifull then our ſelues are. By thoſe things which are aboue vs we may be humbled; if we conſider God, whoſe power we cannot eſcape, whoſe wiſedome we cannot delude, whoſe iuſtice we cannot corrupt, and whoſe mercie by our owne ſtrength we cannot merite, and yet without whoſe mercie we cannot liue, moue, or haue our being. By thoſe things which are againſt vs we may be humbled; if we conſider the inconſtancie, importunitie, and crueltie of our enemies; the inconſtancie of the world, the importunitie of the fleſh, the crueltie of Sathan and his adherents: ſo that euery one may ſay, It is the Lords mercy, that we are not all conſumed. *Lam. 3. 22.*

In this ſo variable conſideration, who can be ſo loftie, not to thinke ſubmiſſely of him-

selfe? yet few doe consider these things. It is commonly said, he that lyeth on the ground, hath not from whence to fall. So it may be said of humilitie: he that thinkes humbly of himselfe, will hardly fall into sinne; doubtles in temporall things he will offend little. For as by pride onely a man makes contention, in seeking a higher place, for which many striue and contend: so humilitie is the breeder of peace, in seeking a lower place, for which none contends. We must not be puft vp with an opinion of our worthines, for that we are indued with one or other good propertie: but we must call to minde, in how many things we come to short of our dutie, and how farre we are from the goale and marke that is set before vs. If thou call to remembrance but the sinnes of one day, that remembrance will pull downe thy pride, saith Saint Iohn Chrysostome. When the proud Peacock beholds his blacke feete, he presently casteth downe his glorious traine, that puft his heart with haughtines: so he that weighes his sides, his imperfections, and his defects, will deeme himselfe vnworthy, though otherwise he may repute himselfe worthy.

Pro. 13. 10.

Hom. 20. *in Matt.* 5.

He that couers himselfe onely from the hand-wrest to the elbowe with his garment, being

being naked in his whole bodie else, may be iustly iudged foolish, if he alwaies looke on that sleeue of his, thinking himselfe well clothed because of that one sleeue, and being offended with other that looke on his nakednes and laugh at it: so he that for one or two vertues pleaseth himselfe, and applaudeth himselfe, whereas meane time he aboundeth with many vices, he is worthily derided of men, and iustly reiected of God.

And therefore Ambrose saith sweetly; That as Bees, when they doubt of troublesome ayre, they oftentimes take vp little stones, and therewith doe ballast themselues in the clouds, least the flawes of wind should carrie them away: so he that is afraid of the winde of vaine-glorie, least by the force thereof he be drawne aside, let him stay the cogitations of his minde with the consideration of his faults and imperfections; that this may thrust him downe, as much as vaine praise would lift him vp. This practise is most profitable for vs: specially, since Gods holy spirit resteth in a contrite and humble minde; And God is in armes and fights against the haughtie and proud, but giues grace to the lowly; and fils the hungrie and thirstie after righteousnes with good things, but the rich in their owne conceit he sends away emptie; & threa-

Lib. 3. de virginit.

Isai. 57. 15.

1. Pet. 5. 5.

Luk. 1. 53.

Isai.2.12. 13.14.15. 16.17. threatens to demolish and pull downe the stately Cedars of *Lebanon*, and the okes of *Bashan*, and the high mountaines, and the hils that are lifted vp, and euery high tower, and euery strong wall, and the ships of *Tarshish*, and all pleasant pictures; that is, the day of the Lord of hoasts shal be vpon all the proud & haughtie, & vpon all that is exalted, and it shall be made lowe; & the haughtines of men shall be brought lowe, & the loftines of men shall be abased, and the Lord shall onely be exalted in that day.

If thou wilt replenish any vessell with some solide liquor, or other substance, thou must remoue the aire and winde: so if thou wilt engraffe any good thing in the minde, thou must cast out haughtines & pride. For as a little gall corrupteth a whole pot of liquor; so a little leauen of pride leaueneth and depraueth the whole lumpe of vertue. How can it be otherwise? For pride is the fountaine, head, and originall of all iniquitie: and therefore as before Dauid slew Goliah, the boast of the Philistimes stood courageous in their rancks; but whē the monster was vanquished, the vncircumcised Armie was put to flight: so while pride keepes possession in the soule, the boast of vices stands strong and encouraged; but assone as pride is ouercome,

Eccles. 10.14.

1.Sam. 17.

other

other vices are therewith discomfited. And pride must be rooted out, otherwise sinne cannot be cured, nor removed. As S. Augustine shewes by a fit comparison; when the Physitian (saith he) takes off a sickness, if he cure that was bred by another cause, and cure not the cause it selfe that did breed the sickness, he seemes to cure indeed, but he cures but for a time. For as long as the cause remaines, the disease returnes. As for example; the humour in the bodie breedes a scab, or boiles, and thereof there ariseth a feuer and griefe in the body. Some medicines are applied, that may stay the scab, and asswage the heate of the vlcer; and they are applied profitably. Thou seest the man whole, that was before scabbed and full of sores: but because the humour is not expelled, he returnes to the scab againe. The Physitian knowing this, purgeth the humour, and withdrawes the cause, and so there will be no more sores. And whence proceedes the abundance of iniquitie? from pride: cure pride then, and there will be none iniquitie. Therefore the sonne of God came downe from heaven, and was made man, that the cause of all diseases, that is, pride, might be remedied and cured. This saith Saint Austen. But it is hard to subdue and expell pride. For when other vices forsake vs, then

In Iohn. tract. 28.

pride will linke it selfe with our good workes and vertues, as the chaffe mingleth it selfe with the pure graine: and when we begin to aspire to the top, then pride will most assaile vs: and when other troupes of vices are put to flight, then pride will renew the battell. Pride would infect our prayer, our almes, our zeale, our loue to the word, our temperance, our iust dealing; and vnles we be warie, it will depriue vs of the reward of well doing.

Aug. in ep. 56 ad Dioscorũ.

As when we sinne, we must feare other vices: so when we doe well, we must feare pride: *(ne, illa quæ laudabiliter facta sunt, ipsius laudis cupiditate amittantur:)* least through desire of commendation, those things be lost which were done cõmendaably. And therfore Saint Chrysostome teacheth, that this pestilent vanitie is like a shipwracke in the very harborough. As a ship (saith he) that hath passed many floods, and auoyded many tempests, when at last she runs on a rocke in the harborough it selfe, she looseth all the treasure that was stored vp in her: so he that after many labours and vertues, hath not refrained his tongue and minde from the desire of praise, he hath suffered shipwrack in the very harborough.

Hom. de profectu euangelij.

For this cause the Philosopher cals pride the

the last garment, that the soule puts off: as *Plato in Timæo.* though he had glimmeringly perceiued, that in putting off the old man, pride is the last ragge. Which another expresseth in words somewhat differing: Pride (saith he) is first *Ifid. de sum. bono l. 2. c. 28.* in sinne, and last in conflict: because as it is *mo bonorum* the originall of all faults, so it is the ruine of all vertues.

Therefore when we are escaped out of Sodome, let vs take héede that with Lot *Gen. 19. 30.* we doe not commit incest with our owne daughters, and so bring forth an offspring odious to the Lord: that is, let vs not when we haue shunned sinne, be enamoures and proud of our vertuous doing, least our deedes displease God. And when we haue brought forth faire male children, let vs hide them in secret, least Pharaoh commaund them to *Exod. 2. 22.* be cast forth: that is, when we haue done well, let vs not vaunt of it, least Sathan through pride make our workes frustrate. Christ commaunds vs to flie mans praise in our well doing, and therefore saith, That when we giue Almes, we must not make a trumpet to be blowne before vs, to be prai- *Matt. 6. 2. 3.* sed of men; and that when we doe Almes, the left hand must not know, what the right hand doth: that is, the will of the flesh, which *Chrys. hom. 13. in Matt. oper imperfect.* is still contrarie to God, must not know, what

Matt. opar. imperfect.

is done of the will of the minde and of reason that is subiected vnto God. The hidden treasure is safest from theeues and robbers: so concealed vertue is freest from pride and the snares of Sathan. The fruits that growe by an high way, doe seldome come to ripenes, because greedie trauellers doe gather them and eate them before due time: so the workes that are done to be seene of men, & of ostentation, neuer growe to solidity and perfection; because the praise of men makes the doer to swell with an opinion of his worthines, and so he wareth vnfit, either to proceed in vertue, or to vndertake other good workes. The henne that cackles, assone as she hath layed her egge, giues occasion of taking away her egge, and losing her brood of chickens: so they that presently extoll their owne workes, assone as they are done, or seeke to haue them extolled, bring to passe, that no fruit followeth of their workes. Hezekiah king of Iudah was vehemently blamed of the Prophet, for shewing his riches and treasure to the Babylonian Ambassadors; and those things which of ambition and vaineglorie he had shewed, were carried all into Babell; so when we hunt after praise by our well doing, the diuell like the Tyrant of Babell spoiles vs of our treasure. It is wisely said of Saint Iohn Chrysostome,

2. *King.* 20. 17.

ſoſtome, that as when we lay gold and a pretious garment in an open place, we prouoke many to lie in waite for them; but if we hide them cloſe, we ſhall keepe them ſafe: ſo if we daily carrie the riches of vertues in open view, as it were to be ſold, we arme our enemie, and we prouoke our enemie, and we ſtir vp our enemie to ſteale and ſpoyle; but if no other know it, but he that ſeeth in ſecret, our pretious iewels are out of all perils. Plinie reports, that the Eagle builds her neſt on high; and that the Serpent Parias lies in waite for her yong: but for that he cannot come neere them becauſe of the heigth, he drawes the winde vnto him, and then caſteth forth a poyſon, that the infected aire mounting to the yong ones, may ſo kill them: which miſchiefe to preuent, the Eagle of a naturall inſtinct, puts the ſeat ſtone in her neſt, & moues it alwaies againſt the wind, which ſeat ſtone diſpearceth that Serpents poyſon. The like care and diligence muſt we vſe, if we will haue our good workes aſcend into the preſence of God, and be acceptable to him, and not be infected with the venemous winde of pride which that ſpirituall Serpent will caſt forth againſt them, we muſt ſet the honour and praiſe of God, as a preſeruatiue and pretious ſtone, betweene our workes and the winde of vaine-

Hom. 3. in Matt.

Nat. hiſt. l. 10. c. 3. & l. 36. c. 19.

vaine-glorie. For whosoeuer studieth by his good workes to please men, is like one that alwaies drawes water, and puts it into a cesterne that is full of holes. For what can be more deceitfull, then the praise and commendation of man; and what greater vanitie, then to seeke after it? Is it not follie, when thy state is in Heauen, to choose beholders vpon earth? A wrestler where he striueth, there he seekes to be tryed: thou striuest in high matters, and wilt thou be crowned in lowe things? Let our reioycing be the testimonie of our conscience, in simplicitie and godly pureness: and let vs passe very little to be iudged of mans iudgement.

Chrys. hom. 17. in ep. ad Rom.

2. *Cor.* 1. 12.

1. *Cor.* 4 3.

Though the vizards of stage players be cunningly made, and exactly set on; yet who will desire to weare them continually, seeing they represent but a fained and counterfait person?

What is the praise of men, but the maske and vizard of true praise? seeing men oftentimes speake otherwise then they thinke: and if they speake as they thinke, yet their praise is but momentanie, and lasteth but for the space of this life, and may be turned into contempt and obloquie. They that put their consciences in other mens lips, are sometimes great, sometimes little, sometimes nothing:

and

and so the fole changeth as the mowne, waxing and waining after the iudgement of them that commend him. Yea then men haue little regarded the commendation of the multitude. *Eccles. 27.11.*

Polycletus the Statuarie made two Images, placing the one publikely, and altering it after the opinion of the common people, as euery one that passed by and beheld, did think fit; but the other he formed priuately in his owne house, according to his owne art, and skill. When he had set both these in the market place, and all admired at that which was framed priuately, deriding ỹ publike Image, in which scarce one member was proportionable to ỹ other, That you dispraise (saith Polycletus) proceeds from your art; that which you commend, I haue shaped according to mine owne skill. Hippomachus ỹ Champion, when one of his schollars had shewed an experiment of his art, & the multitude delighted with the circumstances gaue him applause, he stroke his schollar with a rod, saying; Thou hast done ill; for if thou hadst done artificially, this multitude would neuer haue praysed thee. Antisthenes when one said to him, that many did commend him; What ill (said he) haue I done? And when the whole assembly assēted to Phorions opinion, perswaded in an *Ælian. var. hist. l. 14.* *Id. l. 2.* *Laert. l. 6.*

Plut. in Phoriuc.

Oration, turning to them that stood by him, he said, Ah wretch that I am, I feare lest I have spoken some foolish word. Is it not a shame for Christians not to see the vanitie of the praise of the multitude; when Ethnicks have so well considered it? Yet many are like Organs players, that cannot play, except some blow the bellowes; so they can doe no good thing, unles they be praysed for it. But as

2. Sam. 10. 4. 5.

David suffered not his seruants to come in his sight, that had halfe their beards shaven; but commanded them to tarrie in Ierusalem, till their beards were growne againe: so God will not admit our workes into his sight, that are done by halfes; that is, that in substance haue the shew of good workes, but erre in the scope and intent; being referred, not to Gods glory, but to vaine glory and praise of men. For as the whole house must needs fall, not when one beame fals, or some rafters are rotten; but when the ground-worke and fundation is putrified and decaied: so when humilitie is taken away, and the glory of God (which is the end and foundation of all good deeds) is not respected, the whole spirituall edifice must of necessitie fall. If a citie be defenced against the siege of the enemies with a great bulwarke, & be compassed with strong wals, and be garded with a watchfull garri-

son

sion vpon euery part, yet onely one gap being left vndefenced therin through negligence, the enemie without all doubt will enter in at that one hole, whereas before he seemed to be vtterly excluded: and he that entrencheth himselfe round with good workes, and leaues one gap for pride and vaine-glorie, receiues the spirituall enemie, and so is ouerthrowne. For humilitie that deiecteth and abaseth our workes before God, maketh them to be acceptable; as spices smell more fragrantly, when they are ground and beaten abroad in the morter.

If the praise of others be vaine, and not ambitiously to be sought for; since it is so vncertaine and vnstable: it is too milde a terme to call it follie, when some will praise themselues. The wiseman forbids such resounding out of our owne worthines: Let another man (saith he) praise thee, and not thine owne mouth; a stranger, & not thine owne euill lips. As pride proceedes from Sathan; who breathing pride and ambition into our first parents, by this voyce, You shall be as Gods: made them to trust to their owne wisedome, and to depart from the word of God, and to desire the supreame degree of the Image of God, and altogether to be like to God: so bragging and boasting hath no other original and welspring, but haughtines & pride. And

Pro. 27. 2.

Gen 3. 5.

as

as they that are drunken, doe imagine one candle to be two, and other obiects that they see to be double: so they that are puft vp with pride, if they haue any gifts in them, they dreame y they are far greater, then they are in truth. Some will boast of learning, some of toyes; some of humilitie; some of what good they haue done; some of riches; some of honour; some of beautie; some of good workes and merites. They that boast of learning, must remember; that knowledge puffeth vp, but loue edifieth; and therefore if any man thinke, that he knoweth any thing, he knoweth nothing, yet as he ought to know. For though a man had the gift of prophecie, and knew all secrets and all knowledge; yea, if he had all faith, so that he could remoue mountaines, and had not loue, he were nothing. And they that are wont to boast, that they are some great men, like the Sorcerer of Samaria: and that like the presumptuous Caldeans will say, Shew vs the dreame, and we will shew the interpretation; and that for the knowledge of some Greeke and Hebrew phrases doe suppose with the impudent braggart, that learning was borne with them, and shall die with them: and that repose the chiefe felicitie in idle speculations, and phantasticke conceits, and curious enquiries; let such

2. Cor. 8. 1. 2.

1. Cor. 13. 2.

Act. 8. 9.

Dan. 2. 4.

Palemon.

know,

know, that he is better, that knowes himself, then he that neglects himself, and hath the knowledge of stars, e heauens, and complexions of men, and natures of all liuing Creatures: and that it auaileth not ping, to know all things, if we know not Christ Iesus and him crucified. They that boast of toyous and vnprofitable faculties, must remember, what the Lacædemonian said to him that vaunted of his long standing vpon one foote; Indeed (said the Lacedæmonian) I cannot doe it, but euery goose can doe it. And when one reioyced much for his skill in swimming, Aristippus could not bvvke it; but said; Art thou not ashamed, so insolently to boast thy selfe of those things which pertaine to Dolphins? meaning, that a man ought to boast of things belonging to man; and that to excell in reason is fittest for man; but that the cunningest swimmer is exceded by Dolphins and other fishes. *Plut. in Lacon.* *Laërt. l. 2. c. 8.*

They that boast of humilitie must remember, that in their humilitie they nourish pride and haughtines. For there are sower waies by which arrogancie demonstrates it selfe: either when we thinke, that the god which we haue, we haue from our selues: or when we beleeue, that though it be giuen vs frō aboue, yet it is giuen vs for our deserts: or when we *Gregor.*

we boast, that we haue, that which we haue not: or when we despise other, and couet to be accounted singular in that we haue. The Cypres trees are great, yet beare no fruit: so many boast much of humilitie and other vertues, but yeld no performance: as Phorion said to Laosthenes, that bragd much of valour, and shewed none. The counterfait humble person, that pretends lowlines of minde, yet is cleane denoyde thereof, is like to the Stoickes, that calling themselues inuincible, and such as were free from passions, yet apparantly conuicted of the contrarie, were iustly compared to ships, that sometimes are named God speed, Prouidence, felicitie, when they are slow, vncircumspect, infortunate. And as Diogenes when he saw Olympia and the Rhodian young men pretiously & sumptuously apparelled, said, this is nought but pride: so when anone after he saw the Lacedemonians arried in ragged and sluttish garments, he said, this is pride also, but of another sort: whereby he meant, that a proud minde doth not alwaies appeare in gorgeous and gallant ornaments, but also in homely and course attire; namely, when the rich goe in vilde raiment, to win thereby the praise of men, as though they would be proud in the very midst of humblenes.

Plut. in Phorion.

Plut. in moral.

Ælian. lib. 9. de var. histor.

They

They that boast of the good workes which they haue done in former dates, must remember, that it is nothing worthy to begin well, except we persevere; for he that continueth vnto the end, he shall be saued. The ruler could boast, that he had obserued the commandements from his youth; but when he was commanded to continue in the vnfained loue of his neighbour, and to cherish the poore and needie, though it were with the expence and sale of all his possessions, he went away heauie & sorrowfull. And as one said to him that boasted, that at Rhodes he had done strange things, and had leapt farther then any could leape; here (said he) is Rhodes, here is a place to leape in; meaning, that he should then and there shew his nimblenes, of which he made ostentation: so it may be said to some that brag, what godly deeds they haue done in times past, now also declare the same godlines againe. They that boast of their riches and wealth, must remember, what the blessed Apostle enioynes to Timothie, namely, that he should charge them that are rich in this world, that they be not high minded, and that they trust not in vncertaine riches, but in the liuing God. Vpon which words saint Augustine saith, that riches bring forth nothing so much as pride: and that

Matt.24. 13.
Luk.18. 22.
1.Tim.6. 17.
Ser. de ver. Dom.

euery apple, euery graine, euery corne, euery wood hath his worme, for there is one worme of the apple, another of the peare, another of the beane, another of the wheate; and that the worme of riches is pride; and that therefore the Apostle to exclude the fault, and retaine the vse, bids Timothie to charge the rich, that they be not high minded. And why boastest thou of thy riches and wealth? The more riches thou hast, hast thou not the more enmie and enemies? hast thou not the more danger hanging ouer thee, of robbing, & spoiling, and backbiting, and subuerting? hast thou not the more cause to feare a fall and ruine? hast thou not obserued that Captaines and Princes are more assaulted in the battell then souldiours? and that high Turrets are vehemently blowne vpon by windes and stormes? as the Poet said long since,

Cyp. de singularitate Clericorum.

Hor. Car. l. 2. Od. 10

Sepius ventis agitatur ingens
Pinus, et celsæ grauiore turres
Decidunt casu, feriuntq; summos
Fulmina montes.

If thou boast of thy riches, as if thine owne labour and industrie had gotten them, call to minde what the Prophet sayeth; Except the Lord build the house, they labour in

Psal. 127. 1. 2.

vaine

vaine that builit it, except the Lord keepe the Citie, the keeper watcheth in vaine. It is vaine for men to rise early, and to lye downe late, and to eate the bread of sorrow, except the Lord did giue rest to his beloued. For to purpose to get riches without Gods blessing, is that euill boasting which Saint *Iames* condemnes, when he reproues those that wil say, to day, or to morrow, we will goe into such a Citie, and continue there a yeere, and buy, and sell, and get gaine; for that they ought to say, if the Lord will, and if we liue, we will doe this, or that. The pride of many may be repressed, if they would consider, how small, or rather how nothing their wealth is, if it be compared with the whole world. Therefore Socrates *Iam.* 4. 13. 15.

Stobæus.

setting Alcibiades proud of his wealth, riches, and possessions, he brought him into a place, where was hanged a Cosmographicall Table, and Map of the whole earth; and he bad Alcibiades to seeke out Athens therein; which when he had found, he bad him seeke out his possessions in Athens: but when Alcibiades said, that they were not set downe there: why then (said Socrates) art thou proud for those things, which are not in any part of the earth? If this consideration cannot stop boasting of wealth and riches, let the proud in this kind remember, that this bragging is the

imitation of him that tempts to all iniquitie; Luk.4.6. for he once said to Christ, All this power will I giue thee, & the glory of those kingdomes; for that is deliuered to me, and to whomsoeuer I will, I giue it.

Iam.4.14. They that boast of beautie must remember, That our life is euen a vapour, that appeareth for a little time, and afterward vanisheth away: and that the daies of man are as grasse, as a flower of the field so flourisheth he. Psal.103. 15.

May not beautie be defaced by sickness, griefe, or age? Why art thou proud then thou earth and ashes? Hast thou forgotten, whence thou camest, and whither thou goest? what thy beginning was, and what thy end shall be? that thou wast corruption, and shalt be rottennes? and that as thou art dust, so Gen.3.19. thou shalt returne to dust. If this cannot beate downe the Peacocke-like pride of some, that are too conceited for their beautie; then let those that sincerely worship God, take occasion to adorne their soules, by example of such, as spend much cost and time in decking their bodies; and let them seriously ponder, Eccles. hist.l.8. c.1. what is written of Pambo; who when he saw at Alexandria a woman proud of her gorgeous apparell, he wept, and being asked, why he wept so bitterly, he answeared; There

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are two things which moue me: the one is the dangerous case of this woman, that runs headlong to perdition: the other is, that I, which professe the name of a Christian, doe not seeke so much to please God by innocencie of life, as this woman doth desire to please incontinent persons. They that boast of their honour and dignitie must remember, what Christ answered Pilate, when he said, Knowest thou not, that I haue power to crucifie thee, and haue power to loose thee? Jesus answered, thou couldest haue no power at all against me, except it were giuen thee from aboue. As the body remaines the same, when the shadow encreaseth or decreaseth: so preamotion, or honour changeth not the person to better, or worse, but the good, or ill vse thereof. And it is so farre off, that Offices should breed vertues, that the Philosopher could say, that if there were a common-wealth of such good men, as should be indeed, there would be as great strife, to auoyd rule, as now there is strife to obtaine rule. Albeit they are to be reproued, that embrace that lucking of Epicure, and refusall of all function of teaching and ruling. For as God will not haue superior places to be inordinately desired; so also he commaunds, that they that are conscious of meete gifts in themselues, should willingly be-

Iob. 19. 10. 11.

Plato Pol. lib. 1.

Laërt. in vit.

bestowe their labours on the Church & Common-wealth.

This moued the Apostle to say, that if
1 Tim. 3. 1 any man desire the office of a Bishoppe, hee desireth a worthy worke. And therefore Ammonius the Scholler of Origene, (when being called to the Bishoppricke of Alexandria, hee had cutte off his right eare, and
Niceph. Callist. l. 9. c. 37. therefore was reprehended by Eusebius, that also had refused a Bishops function,) answered rightly; but thou (said hee) hast sinned more greeuously, because thou hast cut off thy tongue; and darest not to vse it, to set forth Gods glorie by preaching the Gospell; and vsest not the graces of GOD, least thou shouldest seeme to arrogate them to thy selfe. And whosoeuer they be that abuse their gifts, either to ostentation, that they may get praise, or to couetousnesse, that may get riches; they seeke to destroy themselues by not taking heede to feede the flocke of Jesus Christ, whereunto they are called. But they that are thirstie of worldly honour, and exalt themselues therein, must cal to mind what our
Matth. 23. 12. Sauiour saieth; Whosoeuer will exalt himselfe, shall be brought lowe; and whosoeuer will humble himselfe, shall be exalted. As a learned Father reports of a godly woman, that she was the greatest of all, by making her

selfe

selfe the least of all; that the more she abased her selfe, the more Christ aduanced her; that she was hidden, and not hidden; that in flee- ing glory, she deserued glory; (*quæ virtutem quasi vmbra sequitur, et appetitores sui deseret, appetit contemptores;*) for glory followes vertue as a shaddowe, and passing by those that desire her, desireth those that contemne her. *Hier. in Ep. ad Eustoch.*

They that boast of their good workes, as though they did by them merit the crowne of eternitie, must remember, that there is no good thing in vs, which we haue not receiued; & if we haue receiued it, why reioyce we, as though we had not receiued it? It is God which worketh in vs, both the will, and the deede, euen of his good pleasure. And we are not sufficient of our selues, to thinke any thing as of our selues; but our sufficiencie is of God. Of what then may wee boast? Who will beleeue the wall, if it would say, that it brings foorth the Sunne-beame, which it receiues at the windowe? Who would not laugh, if the cloudes would say, that they breed the raine? And who sees not, that man is not the cause, but the instrument of well-doing? and therefore for a man to praise himselfe for it, is to fight against GOD. Beggars, when they would obtayne an Almes, doe not *1 Cor. 4.7* *Phil. 2. 13.* *2 Cor. 3.5* *Ber. Ser. 13. in Can.*

adorne themselues with golden chaines, and pretious cloathes, but they shew their miseries, the rather to moue to compassion: and the Gibeonites obtained mercy of Israel, by taking old sacks, and old bottels rent and bound vp, and old shoes and clouted vpon their feete, and old raiment, and dried and mouled bread: so if we entend to finde fauour with God, we must humbly prostrate our selues, and confesse our vnworthines.

Ioſh. 9. 4. 5.

Stob. The Paganes were perswaded, that God resisteth the proud, and giueth grace to the humble: for Æsope being asked of Chion, what God did, he said, That he did beate downe loftie things, and extoll low things: and Artabanus dissuading Xerxes from his voyage against the Grekes, Doest thou not see, (said he) how God doth strike great beasts with lightning, and lets passe the little? and doest thou not see, how oftentimes the flashes of lightning doe strike great houses and great trees? for God throwes downe all eminent things, and therefore an hugie hoast may be discomfited by fewe. Where is Pharaoh that said, Who is the Lord, that I should heare his voyce, and let Israel goe? I know not the Lord, neither will I let Israel goe. Where is Benhadad the king of Aram? who (were, if he would so ransacke Samaria, that

Herod. lib. 1.

Exod. 5. 2

1. King. 20. 10. 11.

the

the duſt thereof ſhould not be enough to all the people that followed him, for euery man an handfull; forgetting, that he that girdeth his harneſs, muſt not boaſt, as he that putteth it off. Where is Sancherib king of Aſſur? that ſaid, Who are they among all the Gods of the nations, that haue deliuered their land out of mine hand, that the Lord ſhould deliuer Ieruſalem out of mine hand? Obey not Hezekiah, for he deceiueth you, ſaying, The Lord will deliuer vs. Where is Haman, that told his friends and his wife, of the glorie of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how that he had ſet him aboue the Princes and ſeruants of the king? Where is the proud Aſſirian Monarke? that ſaid, By the power of mine hand I haue done it, and by my wiſedome, becauſe I am wiſe; therefore I haue remoued the borders of the people, and haue ſpoiled their treaſures, and haue pulled downe the inhabitants like a valiant man: and mine hand hath found as a neſt the riches of the people, and as one that gathereth egges that are left, ſo haue I gathered all the earth: and there was none to moue the wing, or to open the mouth, or to whiſper. Where is the king of Babylon? which did caſt lots vpon the nations, and

2. King. 18. 32. 35.

Eſt. 5. 11.

Iſai. 10. 13. 14.

Iſai. 14. 12. 18.

ſaid

said in his heart; I will ascend into heaven, and exalt my throne aboue beside the stars of God; I will ascend aboue the height of the clouds, and I will be like the most high; how art thou fallen from Heauen, O Lucifer, sonne of the morning? and cut downe to the ground. Where is Tyrus, which was the mart for the people of many iles; and which said, I am of perfite beautie? What is become of her riches, and faires, and merchandise, and Mariners, and Pylots, and calkers, and occupiers of merchandise, and all the men of war that were in her, and of all the multitude which was in the midst of her? They are fallen in the midst of the sea, in the day of her ruine. And did not the Prince of Tyrus, that said ouer, I am a God, I sit in the seat of God in the midst of the sea, at length see, that he was a man, and not God; and that his brightnes was defiled; and that he was cast downe to the pit, and died the death of a man? Where is Nebuchadnezar? that said; who is that God, that can deliuer you out of mine hands? Is not this great Babel, that I haue built for the house of the kingdome, by the might of my power, & for the honour of my Maiestie? Where is Edom, that because he dwelt in the clefts of the rocke, and on high, said in his heart, Who shall bring me downe to the ground?

Ezek. 27. 3. 27.

Ezek 28. 2. 7. 8.

Dan. 3. 15.

& 4. 27.

Obad.

ground? Though thou exalt thy selfe as the Eagle, and make thy nest among the starres, thence will I bring thee downe, saith the Lord. Where is the reioycing citie Niniveh, that dwelt careles, and said in her heart, I am, and there is none beside me? how was she made waste and desolate like a wildernes? for the flocks did lie in the midst of her, and all the beasts of the nations, and the Pellicane, and the owle did abide in the vpper posts, and the voice of birds did sing in the windowes, and desolation was vpon the posts. Where is Antiochus, that was so proud beyond the condition of man, that he thought he might commaund the floods of the Sea, and weigh the high mountaines in the balance, and reach to the starres of heauen? Where are the haughtie Scribes and Pharises, that glozied of their honorable discent, and that they were the disciples of Moses? were not all these consumed in their pride, and compelled to fall the puissant and vpon scepter of the Lord, and forced to confesse, that all honour and glorie is to be ascribed to the highest? If then the proud haue still vanished away, as a vapor and cloud, and haue perished in the imaginations of their owne harts, let vs learne to be humble, either remembring our miseries, considering where we haue bene, or fearing the sentence of Gods iudgments,

Zeph.2. 13.14.15.

2. Macc. 9.8.10.

Matt.3.9. Io.8.33. 39 & 9. 28.

Gregor. l.25. Moral.

considering where we shall be; or having an eye to the afflictions of this life, considering where we are; or contemplating the joy of the supernall countrie, considering where we are not; by which lower considerations one saith, That humilitie is engraft in our minds: and let not the wise man glorie in his wisedome, nor the strong man glorie in his strength, neither the rich man glorie in his riches; but let him that glorieth, glory in this, that he understandeth, and knoweth the Lord: and let every one say with the humble Centurion; Maister, I am not worthy, that thou shouldest come under my roofe.

Ier. 9. 23. 24.

For why? our soules naturally are depraved and corrupted with the pollution of originall sinne, which is derived from Adam our great grandsire; by which originall pollution, the Image of God after which we were at first formed, is deformed in us; and all innocencie is defaced in us; and we are deprived of the knowledge of God and spirituall things; and we are fraught with pride, darkenes, ignorance, and unholines. Our soules being thus originally, by the grace and mercie of the Lord, they are made temples and dwelling places of the holy Ghost; who formes and frames us anew, who shuts out at doores the old man, with his deceiveable

workes,

workes, and bringes the new man in possessi-
on, which is created in holines, and true right-
wousnes, after the Image of him that at first
created him; and who refines our thoughts,
and casteth our mindes in a newe mould; so Isa. 11.6.
that the Wolfe forgets his gredines, and the 7.8.
Leopard his fiercenes, and the Lyon his sa-
uagenes, and the Beare his rauenousnes, and
the Cockatrice his poyson, and the warriour Mic. 4.3.
turnes his speare into a sithe, and sword into
a mattock; that is, by ẏ spirit of God, we are
regenerate, new borne, and made new crea-
tures. In that then our mindes, which natu-
rally are cages & receptacles of pollution and
ungodlines, are made mansions, pallaces, and
temples for the holy Ghost & his sacred moti-
ons to dwell and lodge in, we may iustly say,
Lord, we are not worthy, that thy grace and
holy spirit should come vnder the roofe of
our soules.

Againe, by nature we are the children of
wrath, subiect to eternall death, and of our
selues we had no power or meanes to deliuer
and saue our selues. But God so loued vs,
that he gaue, not an Arkangell, or an Angell,
or a Patriarke, or a Prophet, to pay our ran-
some, but he gaue his only and beloued sonne
Iesus Christ to the death, and the cursed and
ignominious death of the crosse, for vs wret-

ches

ched sinners, that sate in darkenes and in the shadowe of death. Christ is our Redeemer, our mediatour, our advocate, our Moses that stood in the gap betweene vs and Gods anger, that made peace betweene God and man, that cancelled ỹ handwriting of the law that was against vs, that brake downe the partition wall, and of strangers made vs fellow citizens with the Saints, and that combines and vnites our soules (as members) to himselfe, by a liuely and saving faith. By this faith we apply the promises of mercie, and Christs merites and worthines to our soules, by this faith we appeare iust and vnblamable in the sight of God, by this faith in Christ, we are accounted as holy and righteous, before the Tribunall seate of God, as if we had neuer committed any sinne, and as if we our selues had wrought that atonement & satisfaction, which Christ hath wrought for vs. In that then we are so metamorphosed and altered, that of sonnes of damnation, we are become heires of saluation, we may iustly say, O Lord, we are not worthy, that this vncomprehensible loue of God, this all-sufficient satisfaction of Christ, this iustifying faith, should come vnder the roofe of our soules.

Againe, who knowes not, how manifold the afflictions of the godly are in this present

world?

worlde: Sathan cõtinually seekes to pray vpon vs; the worlde labours to fashion vs like it selfe; the flesh which we carrie about vs, like an intestine traitour is readie to beguile vs, and to draw vs from the narrowe way of life to ỹ wide way of destruction. Unto these may be added, the vnfaithfulnes of men, the ingratitude of the worlde; the maladies and sundrie infirmities of the body; the anguish & terrors of conscience, the variable crosses and tribulations, wh ich cõtinually succeed one the other, as Iobs messengers reported il newes one vpon the other. If the God of cõsolation did not arme vs with strength, to quench and repell the firie darts of the wicked, & with constancie to fight valiantly, till we be more thẽ Conquerors in all tentations; & with patience to submit our selues to the blessed will of God, in all changes & chances of this mortall life; and with firme hope of remission of sinnes by the blood of Christ, and of obtaining eternall life by his intercession; these surging and swelling flouds of tribulation would goe ouer our soules, and ouerwhelme vs. In that then the holy spirit of God, the onely comforter, doth sweeten the bitternes of affliction, and doth strengthen our feeble knees, and stablish our fainting hearts; we may iustly say; O Lord, wee are not worthy, *Iob. 1.*

that

that such consolation should come vnder the roofe of our soules.

Besides this, as the Centurion said, Maister, I am not worthy, that thou shouldest come vnder my roofe: so we may insert, and turne about, and stretch his speech farther, and say; O Lord; we are not worthy, that we should come vnder thy roofe. And why? The world in which we inhabite is Gods house; and we are all Tenants at will, to be put out at our liue lords pleasure. In this house of the world, Man is a great commander, hauing dominion ouer the workes of Gods hands, and hauing all things put vnder his feete. The Sunne and the Moone giue him light; the sheepe, and oxen, and beasts of the field, the foules of the aire, and fishes of the Sea, yeld him sustenance; the birds delight him with singing; the flowers solace him with smelling; all the workes of Gods fingers serue, either for this profite, or pleasure, or both. In that then Man, a worme, and the sonne of rottennes and corruption, is brought into such a spacious and specious, a great and gay house of God, as the world is, and made little lower then God, and crowned with glorie and worship; we may iustly say; O Lord our Lord, what is man, that thou art mindfull of him? and the Sonne of man, *Psal. 8.*

that

that thou visitest him? We are not worthy, that we should come vnder the roofe of thy house. May, when we consider our houses, that protect and shield vs from the furie and violence of the weather; our beds whereon we ease our selues, when we are wearie and sicke; our liuings and goods, by which we sustaine our selues; our children, which are an heritage and gift that commeth from the Lord, and which possesse the fruit of our labours, and which preserue our memoriall on earth: when we consider these and many other blessings, which God bestowes on vs, that daily and hourely offend him, and transgresse his commaundements; and which many others dos want, who notwithstanding are redeemed with ỳ pretious blod of Christ, aswell as we: may we not proceed farther, and say; O Lord, we are not worthy, that we should come vnder the roofe of our owne house.

Furthermore, the materiall temple and Church is called the house of God. For why? In the Church we are taught the statutes and lawes of God, and God speakes vnto vs in his sacred word: In the Church we speake vnto God by prayer; and we worship God by singing forth the sweet praises of his mercie and goodnes: In the Church we are by Bap-

tisme cleansed from our sinnes; and received into Christs Church and congregation, which is the spirituall house of God; and we are incorporated into Christs bodie, & made members thereof: In the Church we spiritually feede on the body and blood of our Saviour Christ, and we are thereby partakers of Christs merites & righteousnes, to the fruition of eternall life. In that then the materiall Church is the house of God, and the sonnes ignie Apothecary shop, where every sinner may finde a spirituall medicine and salue to cure the maladies & infirmities of his soule: we may truely say, when we are going into the temple and Church, where we participate of so many divine things; O Lord, we are not worthy, that we should come vnder the roofe of thine house.

Lastly, let vs contemplate on the ioyes and felicitie of Heauen; where is ioy without sorrowe; plentie without scarsitie; glorie without ennie; life without death: where is the tree of life, and the riuer of the water of life; where the Seraphins sing continually, Holy, holy, holy, and all the Angels and Saints praise God incessantly with most sugred and harmonious melodie; where the elect receiue the pennie of immortalitie for working in the vineyard, and sit downe with Abraham,

Abraham, Isaak, and Iakob; and where are those vnspeakable good things, which eye hath not seene, nor eare heard, nor heart of man can conceiue?

In that then God hath ordained vs to this eternall rest, and from the dust hath exalted vs to his heauenly kingdome, we may truely say; O Lord, we are not worthy, that we should come vnder the roofe of Heauen. Thales Milesius being old, and hauing deuised some admirable inuention of the motion of the Heauens, he did communicate it with Mandrita another Philosopher, who gaue him thankes for the instruction, and asked, what recompense he should giue him for the document: to whom Thales said, O Mandrita, it shall be sufficient to me, if when thou wilt vtter this which thou hast learned of me, thou doe not ascribe it to thy selfe, but confesse that it was mine inuention. This a man craues of a man: how much more iustly doth God require of vs, that if we haue any vertue, or any knowledge, or any wisedome, or any strength, or any good thing, when we make vse of it, we attribute it, not to our selues, but acknowledge, that it is receiued from him? Wherefore, let vs humble and prostrate our selues with this Noble and godly Centurion; let vs praise the

Lord for all his blessings, with vnfained thankefulnes; let vs confesse our vnworthines either that God should come vnder our roofe, or that we should come vnder Gods roofe, let vs amend our lines, repent for our iniquities, and expresse true gratitude by our good workes; that God may augment and heape his mercies vpon vs continually; and that Christ may heare vs, as he heard the Centurion; and that as by the mercy of God, we entered into the house of God, the world, and dwell therein; and as by the same mercy, we enter from time to time into the materiall Church, which is the house of God; so at last by the fauour and grace of Christ, we may ascend and mount into the glorious and magnificent house of Heauen, there to remaine with him for euermore. Amen.

Con-

CONSTANCIES CROWNE.

Gal. 6. 9.

Let vs not therefore be wearie of well doing: for in due season we shall reape, if we faint not.

THe holy Apostle Paul in these words doth admonish the Galathians, and in the Galathians all other Christians, to be plentyous in good workes, and to bring forth the fruits of the Spirit; neither this onely, but to persist and persevere in well doing, that they may obtaine the reward of eternall life. The speech containes first an exhortation to continue in well doing: secondly, a reason and motive, why we should not faint in well doing. The exhortation is this; Let vs not therefore be wearie of well doing. If we referr this well doing to beneficence and liberalitie towards

the needie, which is spoken of in the verse following, where the Apostle saith, While we have time, let vs doe good to all men, as if well doing, were doing well, and bestowing well on the poore; then where Paul saith, Let vs not be wearie of well doing; he meaneth, that we should not be wearie of succouring and releeuing the needie and wretched.

Calon poiountes, 1. eupoiountes, euergetountes.

But if we refer well doing to the exhortation in the sixth verse, where the Apostle exhorts the hearers to maintaine their Minister; saying, Let him that is taught in the word, make him that hath taught him partaker of all his goods: then the meaning is, that Paul proceeding in his exhortation, to maintaine the Minister, doth in these words preoccupate and preuent an obiection, which some might make, saying; If we be so liberall to the Ministers, and continue in it, we shall waste & consume our substance: To which the Apostle answeres, that we shall not consume, but encrease our store: for God will not forget our workes of pietie & charitie that please him so well, but in due time we shall reape, if we faint not. But howsoeuer we refer well doing, either to the releeuing of the needie, or to the maintenance of the Ministerie; this exhortation serues also for continuing

Keckerman in analys. Gym. Log.

in good workes, of what soꝛt ꝛ nature soeuer they be.

The reason and motiue why we should continue in well doing, is this; For in due season, we shall reape, if we faint not. To be wearie, and to faint, is all one thing; and to faint, ꝛ to be wearie, is (as it were) to be dissolued and losed; as if one ioynt, ꝛ sinewe were separated from another. So that Paul saith, that in due season we shall reape the fruit of our good workes, if we make no breach and interruption of well doing; and if we conioyne one vertue to another vertue, and one good worke to another good worke; as the ioynts and sinewes of the body are compacted and united among themselues, and as the linkes of a chaine are knit and fastned one to the other. The Apostle had said before; Whatsoeuer a man soweth, that shall he also reape; for he that soweth to his flesh, shall of the flesh reape corruptiõ, but he that soweth to the spirit, shall of the spirit reape life euerlasting. In which words he vseth a Metaphoꝛe boꝛrowed speech, cõparing the life, as well of the godly, as of the vngodly, vnto sowing of seede: as though ꝫ Apostle in those wordes did say generally, ꝫ euery one shal receiue either a reward, ꝛ a punishment, according to his deeds done in this woꝛld. And he proceedes in ꝫ same me-

Eccakein, Ekluesthai

Verse. 7. 8.

taphoricall speech, saying, In due season we shall reape, if we faint not. In which words, he puts a difference betweene the time of sowing, and the time of reaping. Now is the time to sowe, and to doe good to other, while Christ doth shine vnto vs in this life by his Gospel; but the time of reaping and of harvest shall be in the world to come. Salomon saith, He that obserueth the winde, shall not sowe, and he that regardeth the cloudes, shall not reape: that is, he that will alwaies looke for happie and prosperous successe in well doing, shall neuer doe good. For men will euer be vngratefull; and the world will euer recompence euill for good to the godly. And therefore least we should be wearie and faint in well doing, &c. Hee sets before vs a most ample and large reward, when he compares eternall life vnto an harvest, or a reaping. What? doe good workes merite then, since they are rewarded? No, for well doing is the path leading to Heauen: but Heauen it self and eternall life is the gift of God, through Iesus Christ our Lord. When we doe well, we are in the way to Heauen, and well doing shall be plentifully rewarded; but none by his godlines deserues the reward: for God rewarding our workes, (*dona sua coronat,*) crowneth his owne gifts, saith S. Augustine. Why is it called

Eccles. 11.4.

Rom. 6. 23.

In psal. 120.

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a reward then? Not because it is a reward merited; but freely giuen of Gods mercie: and because as the day labourer worke all the day, and receiues his wages in the euening; so when we haue done good workes all our life long, in the euening of our daies, that is, in the end of our life, we shall receiue the reward of euerlasting ioy.

Although good workes cannot saue vs, nor make vs righteous before Gods iudgement seate; for all our righteousnes is a menstruous cloath; and if God should be extreame to marke what is done amisse, who may abide it? yet we must labour diligently to abound in all good workes, and to persenere in them; whether we consider God; or whether we consider our neighbour; or whether we consider our selues. If we respect God, we must doe well, and continue in well doing; that his commaundements may be obeyed; that his will may be done; that we may shew our selues obedient children to God our father; that we may shew our selues thankefull for our redemption by Christ; that we may not grieue the spirit of God; but walke according to the same; that God by our good workes may be glorified, and that we may be good imitators and followers of God. If we respect men, we must doe well, and continue in well

Isai.64.6. Psal.130. 3.

1.Io 5.3. 1.Thes. 4.3. 1.Pet.1. 14. Tit.2.14. Eph.4.30. Gal.5.22. Matt.5. 16. Eph.5.1.

Luk.6.38 well doing, that our neighbour may be holpen in worldly things; that he may be wonne
1.Pet.3. by our example to godlines; that we may preuent the giuing of any offence, and that by
14. doing good, we may stop the mouthes of our
1.Cor.10. aduersaries.
32.

Lastly, if we respect our selues, we must
2.Cor.5. doe well, and continue in well doing, that we
17. may shew our selues to be new creatures;
Eph.5.8. that we may walke as the children of light;
2.Pet.1.8 that we may be assured of our faith and sal-
10. uation; that we may discerne true faith from
Iam.2.17. counterfait and dead faith; that faith and the
2.Tim.1. gifts of God may be continued vnto the end;
6. that the punishments of sinne, both tempo-
Psal.89. rall and eternall may be auoided, and that the
32. reward may be obtained, which God freely in
Gal.6.9. mercie hath promised to men for their good workes. These are the causes for which we must doe well, and continue in well doing: not to merite eternall life by our good workes: for when we haue done all that we can doe,
Luk.17. we are vnprofitable seruants, and we haue
10. done but that was our commanded duetie: but we must doe good workes, & continue in them, for Gods glorie, our brethrens edification, and the declaration of the truth of our faith. This doctrine we propose, this doctrine we perswade, this doctrine we vrge & presse: and

there-

therefore our aduersaries slaunderously abuse our Church, when they call vs licentious Libertines, and those that open a schole to sinne & wickednes, & that dehort and dissuade men from good workes. For though we teach not, that good workes are to be done, because they merite the reward, as the Papist vntruely teacheth; yet we teach, that good workes are to be done, because they shall be crowned, & receiue the reward; as the holy Scripture affirmeth. It deserueth not the name of vertue, nor we are not to be called vertuous, for performing of one good deed; for a wicked person may doe one or two good deeds, either of a sodden motion, without due regard, or of spite & malice to crosse his enemie; or through vehement perswasion of some friend; or to win praise & commendation of men; or to auoid shame & reproach of ỹ world, or least he should doe something, that might hinder his prosperitie, or else because his lusts & affections doe striue & struggle as the windes, so as ỹ which is the stronger preuaileth on the rest, & brideleth them from breaking forth into action: so a vaine glorious man will make a shew to be liberall, to the end he may serue the turne of his ambition; on the other side, a couetous man, that he may spare charges, will set light by honour, though inwardly his minde be

fired

fired with ambition: so a proud man will be bountifull, to be extolled among the common people: so she that feares the reproach of the world, though her minde be defiled with vnchaste lusts, yet outwardly she will be chast. But it is not vertue, to doe well after this sort: but to doe good after a good sort, is when it is done, (as the Philosopher teacheth,) willingly, and not by coaction and enforcement; with aduisement, and due regard of circumstances; with continuance and perseuerance, and without wearines and fainting.

Arist. Ponte, scienter, constanter.

Perseuerance in well doing is most requisite for vs: for why? it receiues the crowne. It is written, that He that endureth to the end, he shall be saued. It is written, that they are rewarded with euerlasting life, that through patience in well doing, seeke glory, and honour, and immortalitie. It is written, that the bountifulnes of God is great towards vs, If we continue in this bountifulnes; or else we shall also be cut off. It is written, that we must forget that which is behind, and endeuour our selues to that which is before, and follow hard toward the marke, for the prise of the high calling of God in Christ Iesus. It is written, that Christ hath now also reconciled vs in that body of his flesh through

Mat. 10. 22. *Rom.* 2. 7. *Rom.* 11. 22. *Phil* 3. 13 14.

through death, which were in times past strangers and enemies, because our mindes were set in euill worke; if we continue grounded and stablished in the faith, and be not moued away from the hope of the Gospell, whereof we haue heard. It is written, that if any man striue for a maisterie, he is not crowned, except he striue as he ought to doe: the husbandman must labour, before he receiue the fruit. It is written, that we are the house of Christ, if we hold fast that confidence and that reioycing of hope vnto the end; & that we are made partakers of Christ, if we keepe sure vnto the end that beginning, wherewith we are vpholden. It is written, that if the righteous man turne away frō his righteousnes, and commit iniquitie, and doe according to all the abominations that the wicked man doth; all his righteousnes that he hath done shall not be mentioned; but in his transgression that he hath committed, and in his sinne that he hath sinned, in them shall he die. Finally, it is written, that if we will haue the crowne of life, we must be faithfull vnto the death. Compare all this that is written, and tell, whether perseuerance in well doing be not most necessarie; since without it, we cannot be partakers of immortalitie?

Col. 1. 22. 23.
2. Tim. 2. 5. 6.
Heb. 3. 6. 14.
Ezec. 18. 24. & 33. 13.
Rev. 2. 10.

If we goe not onwards in well doing, we shall fall from well doing, and fall into ill doing. For Vice giues many assaults and batteries against Vertue. Euery Vertue hath two extreame Vices, one on the left hand in defect, the other on the right in excesse, readie to deuoure her on euery side, as the roaring Lyon is readie to prey vpon the sillie lambe. The way of vertue is narrowe: if we slip neuer so little either on the one side, or on the other side, we fall into the dirt & puddle of vice. Our owne corrupt nature & fraile flesh will seduce vs, the example and custome of the world will perswade vs, the enchanting cups of pleasure and sinne will deceiue vs, if we bend not all our force and endeuour to continue in well doing. That old serpent and red dragon Sathan, walkes about like a roaring Lyon, seeking whom he may deuoure. When God asked of him, whence he came, he answered, from compassing the earth. Marke how the diuell cals himselfe a Compasser. He is not idle, but embusked alwaies, (when he is let loose,) to entrappe and beguile soules, and to withdraw men from good workes. He would discourage the Minister from taking paines, by setting before him, how the people contemne his doctrine, and sometimes his person, & how they profit little in

Matt.7. 14.

1.Pet.5.8.

Iob.1.7.

in knowledge and godlines, notwithstãding his many & manifold exhortations. He would stop the Magistrate and Officer from diligent discharging of his charge & place, either with feare to offend some, or with affection to spare some. He would draw the plaine Tradesman from true dealing, & cause him to betake himselfe to fraud and deceit, that he may be called indeed a Craftesman: & why? because he cannot enrich himselfe by simplicitie and plaine dealing: & therefore he casteth into one shop a false measure, into another shop deceitfull weights, into another shop adulterate & unperfect wares. He frets & fumes at diligent resorting to praier, and Sermons, and Sacraments; and therefore to hinder vs from it, he will cast in our way, either worldly businesse, or pastimes, sports, and pleasures. At a word, to pull the resolued Christian from the awe of God; he will tempt him to sweare, to forsweare, to carouse, to be drunken; by the baits and allurements of sociablenes & good fellowship. If then our owne flesh like a domesticall Iudas, be readie to betray vs in euery conflict and skirmish, if ỳ sugred perswasiõs of worldly examples are like the bewitching songs of the Sirenes, & the enchanting cups of Circe; if Sathan be so busie & industrious to steale away Saluation from vs; how behoofefull

and

and necessaris for vs, is it to doe well, and to perseuere in well doing?

It is hard to continue in well doing, against so many aduersaries: but let vs looke on those, whom the word of God commends, and sets forth before vs, as lampes and torches to direct our steps in the darkenes of this world. Behold how Dauid could not be discouraged from encountring the hugie Goliah, either by the checke of Eliab his brother; or the dissuasion of king Saul; or by the vnfitnes of the Armour; or by the railing and reuiling of the Gyant himselfe; but he held on with Heroicall fortitude, and slew the monster. As Dauid fought against Goliah, and ouercame him by constant resolution; so we are to fight against the vgly monster of wickednes; and if we purpose to vanquish it, we must take to vs the whole Armour of God, and stand fast. Behold Noah, that continued so iust and vpright in his time, that the vniuersall deluge of iniquitie, (which had ouerwhelmed all flesh, and caused God to repent, and be sorrie, that he had made man, that is, to disanoluе him to be his Creature,) could not pollute him. Behold Ioseph, that could not be entrapped in the net of incontinencie, by any alluring entisements, and wanton dalliances, and fond prouocations of

1. Sam. 17.

Eph. 6. 11. 13.

Gen. 6. 6. 9.

Gen. 39

his

his vnchast misteries. Behold Mordecai the magnanimous Iew, that would not fawne on the proud Haman, nor flatter him in his eminencie, nor reuerence him, either by bowing the knæ, or standing vp, or mouing for him; but preserued in his disdayning of him, or rather of his haughtines and pride; because he was an Agagite of the stocke of the Amalekites, whose memorie was to be raised out from vnder heauen, for that they cruelly slew the wearie Israelites, when they came out of Egypt. Behold Daniel, and the three young men his fellowes; of which, they so constantly resisted Idolatrie, that they regarded neither the maiestie and power of the commaunding Monarch, nor the hatred and despight of their accusing enemies, nor the firie heate of the flaming furnace: and Daniel was so farre off from forsaking his religion, that when the king had decreed, that whosoeuer should aske any petition of any God or man for thirtie daies, saue of the king, he should be cast into the denne of Lyons; assone as he vnderstood of this degree, he went into his house, and his windowe being open in his chamber toward Ierusalem, he kneeled vpon his knees three times a day, and prayed and praised his God, as he did aforetime. So much did he dislike the practise of some poli-

Est. 3. 2. & 5. 9.

Deut. 25. 18. 19.

Dan. 3. 18.

Dan. 6. 10.

like temporizers, that will euer apply themselues to the time, and neuer rowe against the streame, or bend against the tempest; but will direct the course of their ship according to the blast of winde, and will turne to and fro in any sort, that they may arriue in the harborough which they haue conceited in their imagination. Behold the blind man, to whom Christ gaue sight; how constant and firme he was in confessing, that Christ was a Prophet, and not a sinner, for else (said he) He
Iob. 9. 17. could not haue bene heard of God, and ope-
31. ned mine eyes. Behold the boldnes of Peter
and Iohn, who though they were straitly forbidden to preach any more in Iesus name;
Act. 4. 18. yet they stoutly and courageously answered
& 5. 29. the Counsell on this wise; We ought rather
40. 41. to obey God, then men. Behold the Baptist, how setled he abode in reprouing vice & vn-
Matt. 14. godlines; and how he had rather yeeld his head to be striken off, then excuse the incest of tyrannous Herod. Behold both Ioseph of Arimathea, the noble Counsailour, that retired not from his beleeuing and cleauing to
Mar. 15. Christ, when he was crucified, and did hang
43. vpon the crosse betweene two malefactors; but went in boldly vnto Pilate, and asked the body of Iesus: and those religious and deuout women, that as they had ministred to

our

our Sauiour in his life time of their substãce, & despised ẏ scoffing of ẏ vnbeleeuing Iewes; so they forsoke him not in his last passion, & whẽ the soule was separated frõ the body; but prepared odours for his buriall. Behold how Nicodemus persisted in his loue to Christ and his doctrine; so that from comming secretly to him in the night, he proceeded to defending of him in the open councell; and from that, to his mãnifest honouring of his buriall: as though his knowledge and profession of the Gospell were as the morning light, that goeth on by degrees til it shine clearly; and like the sight of the blind man, who first perceiued men walking as trees, & after sawe euidently. Behold the Minister of the Ephesine Church, who though for the name of Christ he were burthened, yet he had patience; and though he laboured, yet he fainted not: and the Minister of Pergamus who kept the name Christ, & denied not the faith, euen in the daies of bloudie persecution: and the Minister of the Church of Philadelphia, who retained alwaies some strength, & denied not Christ, but kept ẏ word of patience. Behold ẏ Martyrs, ẏ haue most courageously endured torturing & death, for ẏ profession of the faith of Christ Iesus, & loued not their liues vnto the death; nay accounted it the highest dignitie, to spend their blod in

Matt. 7. 55. *Luk.* 24. 1 *Ioh.* 3. 2. *Ioh.* 7. 51. *Ioh.* 19. 39. *Pro.* 4 18. *Mar.* 8. 24. 25. *Reu.* 3. 2. *Reu.* 2. 13. *Reu.* 3. 8. 10. *Reu.* 12. 11.

Niceph. Callist. l.8.c.36. and for the testimonie of Christ. As (among infinite others) it is memorable of Visthazanes the Eunuch of Sapores the Persian king, whose instructor at first, and after faithfull servant he was; that when by the kings commaundement he was to be brought forth to punishment, for that he professed the doctrine of Christ; as a recompence of his many benefites bestowed on the king, and his perpetuall loyaltie to the com-monwealth, he desired that this one thing might be granted to him, that it might not be reported and rumored, that he was put to death, as a Traitor, or one that had bene disloyal to the kings house, and that a Cryer might publikely testifie, that Visthazanes was slaine for no other cause, but for that he did onely embrace Christian religion, and therefore would not adore the Sun, or exhibite divine worship vnto it. Which thing having obtained, he died most quietly, and reioyced that he had turned off a scandale and imputation from the Christian profession, and that he was vouchsafed the honour, to die vnder the name of a disciple of Christ Jesus. Behold the most excellent professor of Christ Saint Paul, that gave vs this counsell to persist in well doing, how firme he was in discharging his calling, for preaching the Gospell to the Nations. In his fare-

farewell to the Elders of ỹ Epheſine Church, he ſaid; And now behold, I goe bound in the Act. 20.
ſpirit to Ieruſalem, and know not what things 22.23.
ſhall come vnto me there, ſaue that the holy 24.
Ghoſt witneſſeth in euery citie, that bands
and afflictions abide me: but I paſs not at all,
neither is my life deare vnto my ſelfe, ſo that
I may fulfill my courſe with ioy, and the mi-
niſtration which I haue receiued of the Lord
Ieſus, to teſtifie the Goſpell of the grace of
God. No prediction of dangers could appall
him: for while he tarried in Cæſarea, there Act. 21.
came a certaine Prophet from Iudea, named 11.12.13.
Agabus, who teke Pauls girdle, and bound
his owne hands & fæte, and ſaid, Thus ſaith
the holy Ghoſt: So ſhall the Iewes at Ieruſa-
lem bind the man, that oweth this girdle, and
ſhall deliuer him into the hands of the Gen-
tiles; and when the Brethren beſought him,
that he would goe vp to Ieruſalem; Paul ſaid,
What doe yee weeping and breaking mine
heart? for I am readie, not to be bound onely,
but alſo to die at Ieruſalem, for the name of
the Lord Ieſus. What could hinder him from
well doing, who to finiſh his courſe, and to
hold faſt the faith of Chriſt, in ſufferings ex- 2. Cor. 11.
ceeded other Miniſters? For he was in la- 23. &c.
bours more abundant; in ſtripes aboue mea-
ſure; in priſon more plenteouſly; in death

ost. Of the Iewes he receiued fiue times fortie stripes saue one, he was thrice beaten with rods; he was once stoned; he suffered thrice shipwracke; he had bene in the deepe Sea night and day; he trauelled often in perils of waters, in perils of robbers, in perils of his owne nation, in perils among the gentiles, in perils in the citie, in perils in the wildernes, in perils in the sea, in perils among false Brethren; in wearines and painefulnesse; in wa chings often, in hunger and thirst, in fastings often, in cold and nakednes. Besides the things which were outward: he was cumbred daily, and had the care of all the Churches: Who was weake? and he was not weaker? who was offended? and he did not burne? Though he were free from all men, yet he made himselfe seruant vnto all men, that he might winne the more. Vnto the Iewes, he became as a Iew, that he might winne the Iewes: to them that were vnder the law, as though he were vnder the lawe, that he might winne them that were vnder the lawe: to them that were without lawe, as though he were without lawe, that he might winne them that were without law: to the weak, he became as weak that he might win the weak: he was made all things to all men, that he might by all meanes saue some.

1. Cor. 9. 19. &c.

Let

Let the Ethnicks cease to advance their Cato, who was neuer thaunged, though the state of the Commonwealth were often changed; and who being exhorted by his friends, that (this hopes being forlorne) he should flee to Cæsars clemencie, he answered, that it became men conquered, offenders, to be Suppliants, but that Cato was not conquered, nor taken, since he shewed himselfe inuincible in all his life, and had exceeded Cæsar in valour and iustice, and that rather Cæsar was vanquished and subdued, who denied still, that he fought against his country, yet was now cõuicted thereof, and that therefore other should entreat Cæsar for themselues, that would, but none should intreat for Cato. Who will admire Socrates any longer? whose wife Xantippe was wont to report, that when he returned home, whatsoeuer brunts and contentions he had borne abroad, he kept allwaies one looke and one countenance, neither troubled with sad accidents, nor ouer ioyous with prosperitie. And none may account Diogenes matchlesse, who being admonished, that in his olde age he should surcease turning of his Tub, and the following of his Philosophicall labours & studies, What if (said he) I run a race, should I slacke my course being neere the goale, or rather be the earnestlier in running? Whereby he met, that the

Plut. in Cat.

Laert. l. 6.

studie of Vertue is the more earnestly to be urged, the lesse space of our life remaineth; because it is a shame to growe cold in so laudable a purpose. For why? the holy Apostle Paul hath declared himselfe, to be no more removeable from continuance in his calling, then the Statue and Image is from the base and pillar that supports it: and to be the Salamander, that could live in the heate and fire of tribulation, without any damage; rather extinguishing the flame, then hurted by the strength thereof: and to be the quadrate stone with fire corners, which stands firmely upon whatsoever side it fall; for he abode constant in prosperitie and adversitie, in libertie and captivitie, in open view and in secret places: and not to be a resembler of the Chamæleon, that lives by the aire; or of the fish Polypus, that takes to it the colour of each stone to which it sticks: (whom many follow in gaping after popular praise, and in applying their glose to every hand;) but to be a resembler of the wise Serpent, that chiefely labours to keepe his head from blowes, howsoever the rest of his bodie be beaten; therein teaching us in all batteries of tribulation, to preserve our faith sound and sure, by which we apprehend Christ Jesus, the head of all believers: and finally, he declared himselfe to

Stob.

Naz.

Ansbel.

Epiph. in Physiol.

be the mirrour of Constancie, that the Poet dreamed of, but could not finde in his Paganisme; who might be terrified and drawne from his vertuous intent, neither by the rage of the multitude, nor by the severitie of Tyrants, nor by the blustrous tempests and flakes of lightning; but

(Si fractus illabatur orbis,
Impauidum ferient ruinæ.) Hor. l. 3. Car. Ode. 3.

If the frame of the whole world fall downe upon him, yet the ruine thereof would not dismay him. This was the Apostles unmoueablenes and firmenes in well doing, which is recorded for our instruction. Act. 9. 15.

But thou wilt say: that Paul was inimitable: being singularly inspired from heauen, and selected to be a Vessell, that should beare the Gospell of Christ before kings and Potentates; and therefore it is no maruell, if he abode so firme: but we are not to expect such superabundant grace. Why then, behold the multitude, that followed Christ three dayes together in the wildernes and therefore Christ said of them, I haue compassion of the multitude, because they haue now continued with me three dales and haue nothing to eate. In which words our Sauiour yeldes a reason, why Mar. 8. 2.

why he had compassion vpon them; to wit, because they had continued with him three daies. God doth not forsake his children, when his children doe not forsake him. He

Luk. 22. 28. 29. 30 Christ saies to ỳ Apostles; Ye are they which haue continued with me in my tentations; therefore I appoint vnto you a kingdome, as my father hath appointed vnto me: that ye may eate and drinke at my table in my kingdome. Of this heauenly banquet which is bestowed on those, that are not wearie of well doing; we haue a liuely Image and representation in that refreshing and feeding of the multitude in the wildernes, when they had followed Christ three daies together. Bernard

Ser. 1. de emang. 7. panem. saies, that We must needs spend three daies in this wildernes: the first day is the feare of punishment, which workes the beginning of our conuersion; the second is the day of godlines, in which we rest in the hope of Gods mercies; the third is obedience, which must needs be yeelded to Gods commandements. For that which feare begins, hope of pardon helpes forwards: but no good ensueth, except there be added thereunto obedience to the precepts of the Lord. Many haue the two first: they feare punishment, and hope for pardon: but where is there obedience? But they that will not follow Christ three daies in the desert

sert of this life, shall not taste of his loaues. When ỳ hound hunts an hare, or some other beast, if he finde not of it, he goes sloathfully & carelesly; but if he perceiue ỳ sent of the beast, he runnes nimbly & busily, and he runnes till he finde the game. So if we haue tasted indeed of God, if the fragrant perfume of his goodnes do come to our nosthrils; if we duely vnderstand Gods present blessings & future promises; questionles we would runne after the sauour of these good ointments; and we would runne chearefully euen to ỳ end, till we came to the heauenly house of God. But they that are vnacquainted with ỳ sauour of these heauenly things; & that haue not tasted of ỳ heauenly gift, & of the good word of God, & of the powers of the world to come; & that haue not seene how gratious ỳ Lord is, and how good he is to Israel, euen to the pure in heart; these walke remissely, and doe not follow Christ so much as one day; nay they cānot watch with Christ one houre; but they follow their owne desires, and ỳ cōcupiscences of the sinfull flesh. The faint harted souldiour sinkes & shrinkes at ỳ first; and he ỳ hath bene daintily brought vp at home, either staggers, or flies at the first brunt of the battell; whereas the old souldiour and experienced in labours, will feare neither the shott, ouer him, nor the slaine

Heb. 6. 4. 5.

Psal. 34. 8 & 73. 1.

before

before him, nor the thundring Canons about him, nor the troupes of the enemies neere him, but affrighted with the sight of no daunger, he expects the end of the Battell. This couldiour obtaines glorie; the other reapes shame. So it fals out in the spirituall warfare of Christians. He that continues in the love of God and of his neighbour; in the feare, worship, and service of God, in performance of good workes; regardeth neither the proaches of the ungodly that flie ouer his head; nor the multitude of sinners before him; nor the raging of Sathan about him; nor the entisements of the flesh and of the world neere him; but he abides continually in the service of God, and shall in the end receiue the eternall waight of glorie.

Gen. 15. 11. As Abraham when the fowles fell on his sacrifice, still draue them away, and was not by their importunitie hindred from so good a worke: so we must repell all lets and stops that may dread wearines in well doing. If we will obtaine the reward, and reape the fruit of eternall life, we must not onely begin well, but perseuere to doe well; and we must not onely sowe the seede with the sloathfull husbandman; who after he hath plowed and sowne leaues the worke vnperfect; but there must be harrowing, and hedging, and weeding,

ding, least the fowles deuoure the seede, or the cold starue it, or the Sunne parch it, or the beasts breake in and spoile it, or the noysome weedes choake it. Every tree almost in the Spring, will beare flowers and blossomes; but that tree is most regarded, which brings forth timely fruit. Almost euery field will make shew of corne at the beginning; but we regard that field most, that yeelds sure and plenteous encrease. The schooles of Rhetoricians, saith Saint Austen) are replenished euery where with companies of young men; but few do attaine to the eloquence of *Tully*, fewer doe become good Orators, and most few are famous: such a thing is religion: for the multitude of the vnskilfull and sinfull do frequent the Churches; yet few doe get perfection in the mysteries of Religion. Commonly with many, in the race and course of Vertue, the beginning is hotte, the proceeding luke warme, the end haie cold. A type of this was in the Image which Nabuchadnezar saw in his dreame; whose head was of fine gold; whose breast and armes were of siluer; whose bellie and thighes were of brasse; whose legs were of yron; and whose feete were part of yron, and part of clay. So many waxe worse and worse: begin in the Spirit, and end in the flesh; as the Apostle saies of the Galathians. *Domin. credenda cap. 7.* *Dan. 2.*

Gal. 3. 3. lathians. Many at first comparable to fine
Lam. 4. 2. gold, may after be esteemed as earthen pitchers, euen the worke of the hands of the potter; as Ieremiah saies of the men of Zion. Many may haue that renewed of them, which
Isai. 1. 21. Isaiah spake of Ierusalem; How is the faithfull Citie become an harlot? thy siluer is become drosse: thy wine is mixt with water. Many will begin their iournie well, from the slauerie of sinne toward the land of righteousnes; as the Israelites did march at the first willingly out of Egypt toward the land of Ca-
Num. 11. naan: but after a little while they will mut-
5. mure for they change, and fall to lusting after the wonted pleasures and baites of iniquitie; as the Israelites longed for the fish, cucumbers, and other fruit of Egypt. Many will begin to leaue the Sodome of vngodlines: but as Lots wife loked backe, when she had left Sodome; either of a loue to her old nest and dwelling place, or else to trie, whether the Lord would bring the destruction threatned; so they will reflect their eyes and hands, at least their hearts, to their former vanitie and impietie, either enchanted with their accustomed delectation, or else doubting of the certaintie of Gods promises and comminati-
Gen. 19. ons. But such must call to minde the punishment inflicted vpon the wife of Lot, for fain-

ting

ting from her god beginning; and muſt perſwade themſelues, that a relapſe into wickednes neuer goes vnpuniſhed; & therefore our Sauiour ſaith, Remember Lots wife. Many will trauell a little way to the kingdome of heauen; but when they finde the voyage long and the way vneaſie, then they returne to the land of ſinne againe; as Orpah brought her mother in lawe Naomi going towards the land of Iſrael, but then left her at one diſwaſion: but what ſcarſitie is there of Ruthes, that will depart out of the borders of their ſinnes, and be ſo linked in ſocietie and company of the faithfull and godly, that they will ſay conſtantly againſt all repulſes; Entreat me not to leaue thee, nor to depart from thee; for whither thou goeſt, I will goe; and where thou dwelleſt, I will dwell: thy people ſhall be my people, and thy God my God: where thou dieſt, will I die, and there will I be buried? Many will pretend zeale to religion, and the preaching of the Goſpell; but at ſmall occaſions will be ſo incenſed, that they will goe backe with thoſe renegates which walked no more with Jeſus, working their deſtruction by the very doctrine of ſaluation: whereas ſome profeſſors will ſay with Peter; Maiſter, to whom ſhall we goe? thou haſt the words of eternall life: and we beleeue and knowe, that

Luk. 17. 32.

Ruth. 1. 14. 16. 17.

Ioh. 6. 68. 69.

that thou art that Christ the Sonne of the liuing God. Many will salute the Brethren for a time, and labour for the truth, and pro-
Col. 4. 14. 2. Tim. 4. 11. mote the Gospell of Christ, but when the perillous stirmishes come, they will flee with the dastardly souldiour, and with Demas forsake Paul, and cleave to this present world. Many will say, Lord, I will follow thee, whithersoever thou goest; but when they heare, that Foxes haue holes, and the birds of the heauen nests, but the Sonne of man hath not wherein to lay his head; and when they call to minde their worldly businesses, they will first goe and burie their father, and they will first bid them farewell that are at their house,
Luk. 9. 57. &c. and then they will follow Christ: But no man that putteth his hand to the plough, and looketh backe, is apt to the kingdome of God. When the Philistines sent home the Arke of God, setting it on a carte drawne with heifers, whose calues were shut vp at home; they toke this for a signe, that it was Gods Arke, and that they were plagued for keeping it; if those heifers, whose calues were so shut vp at home, did goe on directly into the land
1. Sam. 6. of Israel, & did not returne vnto their calues, till they had brought the Arke into it owne proper place. So when the faithfull soule suffereth much for Christ and his faith, and doth

doth much good, it is an argument, that they are workes of godlines, if we directly and still proceede in good workes, walking from vertue to vertue, till we appeare before the God of Gods in Syon. But the soule that returnes to the Tabues shut vp at home, that is, to sensuall passions, and appetites, and affections, and reliques of the old man, it shewes, that it beares not the Arke, nor is the true and liuing Temple of God. *Psal.* 84. 7.

When the Apostle saies, that we must put on the Lord Iesus Christ; and that as many, as haue bene baptised into Christ, haue put on Christ; he commends vnto vs the vertue of perseuering. For what else meanes the scripture by putting on of a thing, but to be so ioyned vnto it, as neuer to depart therefrom? So the wicked man that delights in cursing, is said to be cloathed with it, as with a raiment; and to be couered with it, as with a garment; and to be compassed with it, as with a girdle: so Christ that is the absolute patterne of all righteousnes, is said to be girded about the loines with iustice, and girded about the reynes with faithfulnes: so the obstinate sinner, that bewraies his hatred towards God, by continuance in sinne, is said to be cloathed with confusion and shame: whereby wee may learne, that to put on *Rom.* 13. 14. *Gal.* 3. 24 *Psal.* 109. 18. 19. *Isai.* 11. 5. *Iob.* 8. 22

Christ, is to be apparelled with ỳ new man, and to be so arraied with the Armour of God, as not to put it off againe, but to be found harnessed therewith. It may be said of many, that they are like new broomes, ỳ for a little space sweepe cleane, but they easily decease and decline: shewing themselues not to haue a true affection to godlines and the heauenly wisedome: for the protesteth, that they that eate her, shall haue the more hunger; and they that drinke her, shall thirst the more. When the painter Euphranor had vndertaken to paint twelue Gods at Athens, he delineated the Image of Mercurie with as excellent colours of Maiestie as he could, making shew, as though he would haue represented Iupiter with greater dignitie: but al his endeuour being consumed in the former worke, his latter attempts could not rise to the height at which they aimed: For though Nature do often suffer Arte to imitate her power; yet sometimes she smiles at the vaine enterprise of Arte; as Euphranors pensill did truly proue. But God in working out our saluation, followes not the order of Arte, but of Nature; proceeding from that which is imperfect, to that which is perfect. As in the whole matter, after the letter and ceremonies of the law, he gaue the lawe of grace and the Spirit, keping the

Eccles. 24.29.

Val. Max. l.8.c.12.

god

good wine with the bridegroome of Cana vn- *Ioh.2.10.*
till the end of the feast: so in particular, God
proceedes from the good vsing of a smaller
grace, to the bestowing of a greater. Nature
by continuall operation brings forth an high
tree, of a small plant, or seede; and the drop of
water frets the stone, not by force, but often
falling; and the fire is maintained by conti-
nuall putting of fewell thereunto: so the God
of Nature, by his grace, as by a seede, and by a
perpetuall influence, doth produce admirable
vertues in his elect, causing the latter ends
euer to be better then the beginning. For that *1.Cor.*
is not first, which is spirituall, but that which *15.46.*
is naturall is first, and after succedes that
which is spirituall. God commanded, that
in Aarons garment beneath vpon the skirts
there should be made pomegranats of blew
silke, and purple, and skarlet, round about the
skirts thereof, and bels of gold betweene them
round about; that is, A golden bell and a *Exod.28.*
Pomegranate round about vpon the skirts of *33.34.35*
the robe. The bels were, that when he mi-
nistred, and went into the holy place before
the Lord, and came out, his sound might be
heard: and why may not the Pomegranates
expresse the perfection and consummation
of vertue and godlines? in that the Pome-
granate among al other fruits seemes to haue

the resemblance of a crowne: and the end is the glorie and crowne of the worke: and this crowne (as it were) was set, not in the highest part, nor in the midst, but about the lowest edge, or skirts of the high Priests robe: and why may we not gather hereby, that we must abide in godlines vnto the last gaspe, and continually speake well, and doe well?

Yea, but how may we obtaine to this constancie and perseuerance? By earnest praier to God. For the spirituall Armour by which we ouercome the wicked, and quench his fierie darts, is the Armour of God. God that hath begun this good worke in vs, will performe it vntill the day of Iesus Christ. God worketh in vs both the will and the deed, euen of his good pleasure. God is faithfull which calleth vs, who will also doe it. God will stablish vs. God makes vs perfect in all good workes, to doe his will, working in vs that is pleasing in his sight through Iesus Christ. God graunteth vs according to the riches of his glorie, that we may be strengthened by his spirit in the inner man. God makes vs worthie of his calling, and fulfils all the good pleasure of his goodnes, and the worke of faith with power. God giues vs euerlasting consolation and good hope through grace, and doth comfort our hearts, and stablish vs in euery

Eph. 6. 16
Phil. 1. 6
Phil. 2. 13
1. Thes. 5. 24.
1. Pet. 5. 10.
Heb. 13. 21.
Eph. 3. 16
2. Thess. 1. 11.
2. Thess. 2. 16. & 3. 3.

word

word and good worke; and is faithfull, and will stablish vs, and keepe vs from euill; and is able to keepe vs, that we fal not, and to present vs faultles before the presence of his glorie with ioy. *Iude. ver. 24.*

Therefore pray we earnestly to God, that he would so confirme vs with his grace; that we may so runne, that we may come to the goale of eternall happines. For it is God alone, that can and will grant this perseuerance vnto the end, to those that vnfainedly beg it of him. Therefore the holy Psalmist speakes thus in the person of Christ; I haue set the Lord alwaies before me, for he is at my right hand; therefore I shall not slide. As if Christ had said; I haue confirmed my faith, by the consideration of the will of God. For I knew, that I should be offered vp a sacrifice for mankind, by the speciall and vnspeakable determination of God: and beholding and setting this decree of God before mine eyes, I see and assure my selfe, that God is present with me, stands on my right hand, sustaines and helpes me; therefore I turne not mine eyes from him, and I am certainely perswaded, that I cannot be ouercome and swallowed vp of these sorrowes. And as Christ doth confirme himselfe; so all the godly must know, that when they are pressed *Psal 16.8*

with incumbrances and tentations, they must promise to themselues certaine deliuerance. For ꝑ which was available in Christ, must nedes be available in his members also. And where are the Doctors of diffidence and distrust, that teach men, that they cannot ascertaine themselues of their finall perseuerance, and therefore they must still remains doubtfull? since Dauid in the person of Christ, doth not onely mention his confidence for the present time, but also extends it to the time to come; and therefore saies, that he should not slide, be shaken, or moued.

Psal. 138. 7. Say not, what though Dauid could say? Though I walke in the midst of trouble, yet God will reuiue me; he will stretch forth his hand vpon the wrath of mine enemies, and his right hand shall saue me. And what

1. *Cor.* 1. 8. though Paul said of the Corinthians, that God would confirme them vnto the end, that they might be blameles in the day of our Lord Iesus Christ? And what though the same Apostle could say by inspiration? that he was perswaded, that neither death, nor

Rom. 8. 38. 39. life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate vs from the loue of God, which is in Christ Iesus our Lord.

Yet

yet how shall we be sure, that we shall neuer fall away from our owne stedfastnes? Consider what our Sauiour saith; that all that the Father giueth vnto him, shall come to him, and him that commeth to him, he casteth not away: and that he giueth eternall life to his sheepe, and that they shall neuer perish, neither any shall plucke them out of his hand. Consider what the Apostle saith; that the gifts and calling of God are without repentance: and that God is faithfull, which will not suffer vs to be tempted aboue that we are able, but will euen giue the issue with the tentation, that we may be able to beare it. Consider what Christ saith againe; that the Gates of Hell shall not preuaile against his Church and children: and what he saith to Peter; I haue praied for thee, that thy faith faile not. Nay, consider this, that if thou be the sheepe of Christ; if thou beleeue in him, if thou cleaue vnto him; Christ praied so for thee, as for Peter, that thou maiest be one with him, vnited to him, and neuer fall from him.

Ioh. 6. 37.
Ioh. 10. 28
Rom. 11. 29.
1. Cor. 10 13.
Matt. 16. 18.
Luk. 22. 32.
Ioh. 17. 20.

Let the vnfaithfull reiect the wisedome of God against themselues; yet the elect will not onely embrace it, and cleaue vnto it; but also defend it, maintaine it, and iustifie it: For wisedome is iustified of

Matt. 11. 19. her children. Let the foules deuoure the séede that fell by the way side, and the Sunne parch
Matt. 13. 5. the séede that fel on the stonie ground, though it haue a temporarie flourishing; & the thornes choake the séede that fell among thornes; yet that séede that falls on good ground brings forth fruit, one corne an hundred fold, some sixtie folde, and another thirtie folde: that
Luk. 8. 15 is, They that haue an honest and good heart, heare the word, and keepe it, and bring forth fruit with patience. Let Ananias and Saphira
Act. 5. fall from sinceritie; and let many Antichrists depart from the true Church and faith of Christ yet the Lords seale abideth sure on his elect; and the holy Ghost hath giuen the cen-
1. Ioh. 2. 19. sure; They went out from vs, but they were not of vs: for if they had bene of vs, they should haue continued with vs: but this commeth to passe, that it might appeare, that they are not all of vs. Let Pharaohs heart be hardned at Gods correction, and let him repell the scourges that should reforme him, as the hard Anuill beares off the strokes of the hammer: yet Paul. and euery faithfull person, that hath his stonie heart changed into a heart of flesh by the working of the spirit, will be bettered by the terrors, and threatnings, and chastisements, whereby God prepares vs to subiection, and will presently crie out and

say, Lord what wilt thou haue me to doe? be- *Act.9.6.*
hold, I am readie to fulfill thy cõmandement.

Now since good workes, and continuance in well doing, are so necessarie for the glorifying of our heauenly Father; and for the profiting and edifying of our neighbours; and for the infinite reward promised to the godly; and for the auoyding of the sharpe punishments threatned to the wicked; there remaineth an instruction, both for them that haue not begun to doe well, and for those that haue begun to doe well. To the swearer, the fornicator, the drunkard, the malitious person, the railer, the vnmercifull, the vniust; in a word, to them that wallowe in their sinnes without remorse, the saying of Paul is to be proposed; The wages of sinne is death. If the *Rom.6.23*
sweet pleasures of sinne, haue so sower sawce; and if the workers of iniquitie haue deadly pay and wages; detest and abhorre sinne then, as a biting serpent, and at length begin to doe well, and to embrace vertue. The Prophet saies of the stiffe-necked Iewes, that they re- *Zach. 7.*
fused to hearken, and pulled away the shoul- *11. 12.*
der, and stopped their eares, that they should not heare: yea, they made their hearts as an adamant stone, least they should heare the law, and the words which the Lord of hosts sent in his spirit by the ministerie of the Prophets.

There

There is no stone so hard as the Diamond: yet the disobedient were as hard as the Diamond. Let not vs Christians equall their hardnesse, and let not vs be found harder then the Diamond; so that the speech of an auncient Father may be appropriated to vs, when hee sayes; that the Diamond though most hard, yet it is mollified and maistered with the blood of an hee Goate; but that we doe not cast aside our hardnesse, nor as yet are softened by the blood of Christ, who was the true scape goate, shadowed out in the types of the olde sacrifices, vpon which Aaron was to put his hands, and to confesse ouer him all the iniquities, and trespasses, and sinnes of the children of Israel, and to send him away (by the hand of a man appointed) into the wildernesse; and which was a true figure of Iesus Christ, that beareth the sinnes of the people. Moses strake the rocke with his rod, and the waters gushed out: so let the remembrance of Christes sufferings, and the infinite benefites that wee receiue thereby, pierce our hearts, and draw forth teares of true repentance, and of amendment of life. For as the Israelites were a rebellious generation, a generation that set not their heart aright, and whose spirit was not faithfull to GOD; and the children of Ephraim being armed, and shoo-

Cyp. de dup. martyrio.

Leu. 16. 21.

Isai. 53. 4.

Psal. 78. 20. 21.

Psal. 78. 8. 9. 10. 11.

ting

ting with the bowe, turned backe in the day of battell; and kept not the couenant of God, but refused to walke in his law; because they forgot his Acts, and his wonderfull workes that hee had shewed them: so what truer reason can be giuen of rebellion against Gods ordinances, but our forgetting of Gods incomprehensible loue, who spared not his owne Sonne, but gaue him for vs all to death? and that so loued the world, that hee gaue his onely begotten Sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life. *Rom.* 8. 32 *Ioh.* 3. 16.

Shall wee so long exhilerate and encourage our spirituall foes, by wallowing in the filthinesse of sinne; and giue them occasion to say in their hearts; O our soules reioyce; wee haue deuoured them? And shall wee not by our conuersion procure ioy to the holy Angels of GOD; that reioyce more for one sinner that conuerteth, then for ninety and nine iust men, that neede none amendment of life? *Psa.* 35. 25 *Luk.* 15. 7

Let vs dash the young children of Babylon against the stones: that is, let vs destroy the brode of sinne in the cradle and infancie, before it wholly possesse vs; and let vs speedily driue away the tentations and enticements to wickednes, that wee may say with *Psa.* 137. 9

the

Psal 18. 37.38. the man of God; We haue pursued our enemies, and taken them, and haue not turned againe till we haue consumed them; we haue wounded them, and they were not able to rise, they are fallen vnder our feete. Let vs beware how sinne take rote in vs: for as inueterate maladies of the body, craue long and sharpe curing; and as cloath often and deepely dipped in the fatte, hardly, or never lacketh his colour: so the inueterate vices of the soule are not easily remoued; and the corruption of the minde that becomes an habite, cannot Iere. 13. 23. be washed away without much adoe. Can the blacke Moore change his skin (or the Leopard his spots? then may they also doe good, that are accustomed to euill: saith the Lord by his holy Prophet. Let vs breake the bands of Sathan, and escape out of his snare, wherin he would hold vs at his pleasure; and let vs not suffer him to deale with vs, as the childe deales with the bird, which he tieth with a threade by the foote, permitting it sometimes to skip freely, but then pulling it backe, when it thinkes to escape; so let not Sathan tie vs by the vse and custome of iniquitie, that though we seeme likely sometimes to flie from him, yet he may drawe vs backe, because we are fettered in the traps of sinne. Let vs auoid and shun the baite of

wickednes,

wickednes, with the warie fish; least if we swallow downe the baite, the hooke also catch vs, and then our ghostly Enemie leade vs hither and thither, as the fisher drawes and carries the ensnared fish, according as himselfe desireth. At a word, let not the tumults of our sinfull desires breede in vs a spirituall deafenes, that we cannot heare the distinct and piercing sound of the word of God, that doth admonish vs, To cast away euery thing that presseth downe, and the sinne that hangeth so fast on: as the dwellers by some places of the Riuer Nilus in Egypt, called Catadupæ can heare no sound, because they haue gotten a deafenes by the continuall rumbling of the Riuer, that ruſheth downe from high mountaines: but let vs beseech God to open our eares, both inwardly, and outwardly, that we may abandon vngodlines, learne to doe well, and pray vnfainedly vnto the Lord, that he would deliuer vs out of the mire, that we sinke not, and that he would deliuer vs from them that hate vs, and from the deepe waters: and that the water flood may not drawe vs, nor the deepe swallowe vs vp, nor the pit shut her mouth vpon vs: and that the Lord would heare vs; (For his louing kindnes is good;) and turne vnto vs, according to the multitude of his tender mercies. Can-

Heb. 12. 1

Cicero ſom Scip.

Pſal. 69. 14. 15. 16

Contrarily, to them that hunger and thirst after righteousnesse; to them that haue taken vp the crosse of Christ and follow him; to them that sigh vnder the burthen of iniquitie; to them that are desirous to remoue hence, and to dwell with the Lord; to them that loue prayer, the word, and all good workes; this speech of the Apostle is to be proposed; Let vs not be wearie of well doing; for in due season we shall reape, if we faint not.

Hast thou begun to renounce sinne, and to embrace righteousnesse? Let not the old Prouerbe be verified of thee; The Dogge is returned to his owne vomite, and the Sow that was washed to the wallowing in the mire. Forth thou, after thou hast escaped from the filthinesse of the world, through the acknowledging of the Lord, and of the Sauiour Iesus Christ, art yet entangled therein, and ouercome; the latter end is worse then the beginning: for it had beene better for thee not to haue acknowledged the way of righteousnesse, then after thou hast acknowledged it, to turne from the holy commaundement giuen vnto thee. As the Scripture doeth witnesse, that Christ should not surcease in the progresse of Mediatorship, till hee brought iudgement into victorie; that is, till hee shewed himselfe conqueror ouer all his enemies;

2 Pet. 2. 20. 21. 22

Math. 12. 20

Luk. 1. 74 75.

mies; so Christ hath delivered vs out of the hands of all our enemies, that we should serue him without feare; all the dayes of our life, in holinesse and righteousnesse before him. Wilt thou know then what is the best way of persevering? Christ sheweth, when he saieth; If ye keepe my commaundements, ye shall abide in my loue; as I haue kept my Fathers commaundement, and abide in his loue. For it is not the specious and gay beginning, but the vertuous and firme ending, that hath the recompence: for, many that are first, shall be last, and the last shall be first. *Ioh. 15. 10* *Mat. 19. 30.*

Hast thou begun to beleeue the Gospell, and to professe the faith? Continue grounded in the faith, and be not moued away from the hope of the Gospell, whereof thou hast heard, and which hath beene preached vnto thee; and be thou rooted in the loue of God, that Christ may dwell in thine heart by faith, and thou mayst be able to comprehend with all Saints, what is the breadth, and length, and depth, and heigth, and to know the loue of Christ, which passeth knowledge, that thou mayest be filled with all fulnesse of GOD; and hold fast thy profession, That thou mayest goe bouldly vnto the throane of grace, that thou mayest receiue mercy, and finde grace to helpe in time of neede. For he that wauereth, *Col. 1. 23.* *Eph. 2. 18 19.* *Heb. 4. 16*

Iam.1.6. waueth, is like a waue of the Sea, toſt of the
7.8. winde, and carried away; neither let that man thinke, that he ſhall receiue any thing of the Lord: a double minded man is vnſtable in all his wayes.

Haſt thou begun to pray to the Lord; and canſt not ſee thy petitions by and by accompliſhed? Pray alwaies, and waxe not faint.

Luk.18. Call to minde the Parable of the vniuſt
4.5.6.7. Iudge, whom the importunitie of the widdowe ouercame and forced to ſay that though he feared not God, nor reuerenced man; yet becauſe the widowe troubled him, he would doe her right, leaſt at laſt ſhee ſhould come, and make him wearie. Heare (ſaith Chriſt) what the vnrighteous Iudge ſaieth: Now ſhall not GOD (the moſt righteous Iudge) auenge his Elect, which cry day and night vnto him, yea, though he ſuffer long for them?

Mat.15. Call to minde the woman of Canaan, who be-
22.28. ing a ſuppliant for her daughter, ſo long continued crying, Haue mercy on me, O Lord, the Sonne of Dauid: and ſo long waited the Lords leiſure; till Ieſus anſwered, O woman, great is thy faith; be it vnto thee, as thou deſireſt. Call to minde the blinde men, that

Math.20. would not be ſtayed by the rebukes of the
31. multitude, that willed them to hold their peace; but redoubled their crie for mercie, till

they

they obtained their request. Call to minde our Saviour himselfe, how he repeated the same praier thrise in his agonie; to teach vs, that we must pray continually; and that as the eyes of seruants looke vnto the hand of their maisters, and as the eyes of a maiden vnto the hand of her mistresse; so our eyes must waite vpon the Lord our God, vntill he haue mercie vpon vs. *Matt. 26. 44.* *Psal. 123. 2.*

Past thou borne many aduersities, and crosses, and afflictions? Be constant vnto the end. For if thou wilt come into the seruice of the Lord, prepare thy soule to tentation; settle thine heart, and be patient; ioyne thy selfe vnto him, and depart not away; that thou maiest be encreased at thy last end; whatsoeuer commeth vnto thee, receiue it patiently; beleeue in God, and he will helpe thee; order thy way aright, and trust in him; waite for his mercie; thrinke not away from him: consider the old generations, & marke them well; Was there euer any confounded that put his trust in the Lord? or who hath continued in his feare, and was forsaken? or whom did he euer despise, that called vpon him? For God is gratious and mercifull, and forgiueth sinnes, and saueth in the time of trouble. Wat woe vnto them that haue a fearefull heart: woe vnto him that is faint harted, and *Eccles. 2. 1. 2. &c.*

beleeueth not: woe vnto them that haue lost patience: For what will they doe, when the Lord shall visite them? We must not still expect ease and pleasant proceedings in performing of good workes. When the children of
Exod. 17. Israel did trauell in the wildernes by Gods appoyntment, sometimes they wanted water, sometimes their enemies set vpon them, sometimes other aduersities pressed them: yet at length they were put into the possession of the land flowing with milke and honie. And when the eleuen tribes did fight against
Iudg. 20. Beniamin, by Gods commandement; in two fights they receiued a great ouerthrowe, but in the third battell they vtterly banquished Beniamin. Such difficulties doth the Lord now and then cast in the way of the godly, for the greater triall of their faith and patience. Howbeit this commonly is done by the fraude of the diuell, and the subtiltie of his adherents: for he is as a Serpent by the way,
Gen. 49. 17. and an Adder by the path, biting the horse heeles, so that the Rider shall fall backward. For as the hunter, when he seeth the beast running into the nett of his owne accord, makes no noyse, nor yeelds forth any shouting; but if he perceiue the beast to goe a contrarie way, he stops his course, and by fraying forceth it to runne into the snare: so the diuell,

diuell, whom he seeth to perish willingly, and to passe their time in sloath and idlenes, those he molesteth not; but they that haue a diligent regard of their saluation, and doe endeuour to doe vertuous and good deeds, those he troubleth and terrifieth from their purpose, that they may be entangled in his traps, and cease from finishing of godly enterprises. But the faithfull that know Sathans circumuenting enterprises, (as Saint Paul cals them,) and are acquainted with his practises, must not forestacke their forwardnes in the feare of God; but must inuocate the aide of the Lord in all aduersities and tribulations; and then they shall finde, that as the diligent Physitian is euer attending on his patient; So the Lord is neere to all that call vpon him; yea, to all that call vpon him in truth: and as the marriners, that are wont to behold the Sunne in the day, and the North starre, or some other clere starre in the night, do thereby finde out a readie course in the Sea; so if in euery tribulation, danger, and difficultie, we lift vp our minds vnto God; Because we dwell in the secret of the most high, we shall alway abide in the shadowe of the Almightie; surely he will deliuer vs from the snare of the hunter, and from the noysome pestilence; he will couer vs vnder his wings, and we shall be

2. Cor. 2. 11.

Psal. 143. 8.

Basil. in hom. in princip. prouerb.

Psal. 91. 1. 3. 4.

sure vnder his feathers: his trueth shall be our shield and buckler.

Hast thou bene liberall to the distressed? and doest thou shrinke from thy former bountifulnesse, either for the multitude of the poore, or for the vnthankfulnesse of the needie; or for that other doe so little regard them, or for that thou accountest it a disparagement to thy worthinesse to haue care of the afflicted; or for that thou doest not presently see the reward? Yet be not weary of well doing: though the harvest come not by and by, yet in due time it will come, and thou shalt reape in due season, if thou be not weary of doing well. Blessed is the man, that endureth tentation: for when he is tried, he shall receiue the crowne of life, which the Lord hath promised to them that loue him

2 Thess. 3. 13.

Iam. 1. 12.

Hast thou shewed thy faith by many good workes; and therefore doest thou now think, that thou mayest loyter in the way of life? Remember, that as GOD commaunded the rumpe also of the beast to be sacrificed; so hee requireth the ending also of our life to be spent in his seruice. It is not enough for the seruant to worke in the field; hee must after hee comes home, attend his Maister also at Table; and when he hath done all, yet hee doeth but his dutie. The true Disciples of Christ must

Leuit 3. 9.

Luk 17. 8.

Ioh. 8. 3.

must continue in his word: and must continue in the Doctrine of the Apostles; and must with full purpose of heart continue in the Lord; and must continue in the grace of God; and must be stedfast, unmoueable, abounding alwaies in the worke of the Lord, forasmuch as we know, that our labour is not in vaine in the Lord; and must watch, stand fast in the faith, quite themselues like men, and be strong; and must continue in, and follow the good Doctrine they haue receiued, and which is committed vnto them; and must take heed, least at any time there be in them an euill heart and vnfaithfull, to depart away from the liuing GOD; and must haue that same trueth abiding in them, which they haue heard from the beginning; and must edifie themselues in their most holy faith, praying in the holy Ghost. The Libbard takes the pray, not by pursuing and hunting; but by leaping and skipping; and if he take it not at the third or fourth leaping, hee frets with rage, and falles away, as though hee were ouercome. Such are they that would attains to perfection in well doing at one iumping, and would be free from all crosses and tentations at the first push; and therefore if an impediment come twice or thrice, they start back from doing good. But we must not leape and

Act. 2. 42.
Act. 11. 23.
Act. 13. 43.
1 *Cor.* 15. 58.
1 *Cor.* 16. 13.
1 *Tim.* 4. [16.
2 *Tim.* 3. 14.
Heb. 3. 12
1 *Ioh.* 2. 24.
Iude v. 20

skip in vertuous workes, as though Heauen could be obtained at an instant; but we must runne, persuere, and procede continually in godlinesse. For as in Chesse-play, when one draught, either is not made when it ought to be, or else is otherwise made then it should be, the whole game and gaine is lost; so when one good worke is carelesly neglected, or one sin is presumptuously committed, the whole fruite and reward of righteousnesse is put in hazard. Wherefore let vs so runne our race, that we may obtaine; and receiue the prize: let vs not fight, as one that beateth the aire; but let vs be strong in grace, and fight as good Souldiours of Iesus Christ that we may receiue that vncorruptible crowne: let vs giue diligence to make our calling & election sure; and ioyne together these pretious linkes in a chaine that may adorne our soules; namely, with faith, vertue; with vertue, knowledge; with knowledge, temperance; with temperance, patience; with patience, godlinesse; with godlines, brotherly kindnes; with brotherly kindnes, loue; that doing these things we may neuer fall; but by this meanes an entring may be ministred vnto vs abundantly into the euerlasting kingdome of our Lord and Sauiour Iesus Christ. Amen.

Ezek. 33. 12. 1 *Cor.* 9 24. 26. 2 *Tim.* 2. 1. 3. 2 *Pet.* 1. 2. 10.

FINIS.

